

FT MEADE

4BX

1595

Copy 1

HISTORICAL SKETCH

WELSH NECK BAPTIST CHURCH,

SOCIETY HILL, S. C.

HISTORICAL SKETCH

—OF THE—

Welsh Neck Baptist Church,

SOCIETY HILL, S. C.,

TOGETHER WITH

ADDRESSES

DELIVERED AT THE

One Hundred and Fiftieth Anniversary,

APRIL 21, 1888.

"HITHERTO HATH THE LORD HELPED US."

4-BX
1595

GREENVILLE, S. C.:
HOYT & KEYS, BOOK AND JOB PRINTERS.
1889.

Gift
Southern Baptist Theological
Seminary Library
Dec. 1, 1941.

INTRODUCTION.

As the one hundred and fiftieth anniversary of the Welsh Neck Church approached, a proper celebration of the occasion became a matter of increasing desire among us. A committee of the church was appointed to consider and report as to the form the celebration should have, and to make all necessary arrangements. Instead of attempting to crowd appropriate exercises into one day, it was thought best that three days should be set apart—April 19th–21st.

The former pastors, Rev. J. C. Furman, D. D., and Rev. W. D. Rice, were invited to give us again their presence and services; the latter to preach the introductory sermon on Friday morning, the former to take the Sunday morning service and to give us "Personal reminiscences" of the church of fifty years ago.

Rev. J. A. W. Thomas, of Marlboro, life-long friend and neighbor of ours, and descendant of one of the constituent members of the church, was invited to preach on "Our hope for coming time."

Rev. G. B. Moore, pastor of the Darlington Church, with whom our church has maintained very close relations, was invited to deliver an address, and selected as his theme, "The Baptists and the people."

Rev. T. M. Bailey, D. D., Corresponding Secretary of the Executive Board of the Baptist State Convention, was invited to address us with reference to missions.

Rev. R. H. Griffith, D. D., Agent of Furman University, was invited to discuss our relation to higher education.

The pastor was charged with the duty of preparing an historical sketch of the church.

All the brethren invited kindly accepted, and, with the exception of Rev. W. D. Rice, who was detained by sickness in his congregation, came and rendered the service requested.

The services began in fact in our prayer meeting on Thursday evening, led by Dr. Furman.

Services were held after this morning and evening. In connection with the set discourses or addresses, the historical sketch was read in parts.

Dr. Bailey preached the introductory sermon, kindly taking Bro. Rice's place. His theme, "Christ and him crucified."

Bro. Moore, on Friday evening, gave his address, "The Baptists and the people."

2 May 5

On Saturday morning Bro. Thomas preached.

On Saturday evening Bro. Griffith read a valuable paper, giving an historical survey of the relation of South Carolina Baptists to higher education.

On Sunday morning Dr. Furman preached to an overflowing congregation drawn from the whole country side, and gave us a view of the church that worshipped and served here fifty years ago, himself and one other (Mrs. H. L. Coker) the only representatives of that goodly company present on this occasion.

On Sunday evening Dr. Bailey delivered a carefully prepared "Review of Modern Missions in the Foreign Field."

The services throughout were attended by a large congregation, our people giving themselves with great interest and enthusiasm to the occasion.

The church was gratified by the presence of a number of visitors, and the social delights of this memorable time were a treat to us all.

We are permitted, by the courtesy of the brethren who so kindly served us, to print the sermons and addresses they delivered. These are more than a souvenir of our sesquicentennial—they have a permanent value of their own.

If this pamphlet should fall into the hands of friends not members of our congregation, or in any way connected with us, they will please bear in mind as they read the historical sketch that this was prepared especially for the information of our own people, present and prospective, to whom all that pertains to the history of their own church should be of peculiar and increasing interest. Therefore, abundance of detail has been allowed that may seem but curious lumber to the casual reader.

A very humble apology is offered to those who have become weary of waiting to see in print this Memorial. It should bear an earlier date by many months. Various untoward causes have prevented, the narrating of which would neither entertain nor edify.

THE PASTOR.

Society Hill, S. C., June 15th, 1889.

HISTORICAL SKETCH

— OF THE —

WELSH NECK BAPTIST CHURCH.

1738 - - - 1888.

The present seems to be a fit time—at the close of the one hundred and fiftieth year of our church life—to review its history and to gather in convenient form the notable facts, incidents and lessons of this so long period, of which we who now possess the goodly heritage of the fathers have but scanty knowledge.

Of the greater part we fortunately have a sketch in a sermon preached by request of the church, by the pastor, Rev. Jas. C. Furman, on the first Lord's day of January, 1838. The sermon was subsequently given to Dr. James P. Boyce, who has kindly permitted us to make a copy of it.

The text is Exodus 20:24—"In all places where I record my name I will come unto thee, and I will bless thee."

After a brief and felicitous historical introduction, the sermon proceeds to particularize some of the blessings which the churches of Christ enjoy in fulfilment of the promise of the text:

1. They are favored with actual communion with God.
2. God blesses his people, thus united in serving him, by granting them spiritual illumination.
3. God blesses the united worship of his people by affording them peculiar spiritual consolation.
4. The renewal of their spiritual strength is secured.
5. God blesses his people by making them blessings to others.

The sermon at this point naturally takes a historical turn, and we present the review it gives of the history of the church up to that period, with great satisfaction, as the result of the painstaking investigation of a pastor who procured all available material and wrote with discriminating judgment and deepest interest in his subject. We quote:

The consideration of this subject has been suggested by the circumstances of the present occasion. As a church we are commencing the second century of our existence. Were we able to review all that has occurred in the experience of this church within the last hundred years—could we trace the history of those children of God who during that time have here associated together, we should have an affecting verification of the truth of the text, in the several particulars on which we have dwelt. But this is impossible. That portion of their history which consisted in the private exercises of the heart, which were

known to God only, is lost to us, though we well know it is not forgotten by him who causes a book of remembrance to be written before him for those who fear his name and speak of him, and who bottleth up their tears. Much, too, of that portion of their history which might have been preserved, is now through the defect of records no longer known.

Yet, allowing for these defects, we have still abundant pleasing evidence that the Lord, having recorded his name here, has here met with and blessed his people.

In the year 1701, a party of immigrants, having been previously constituted into a church,* left Wales for the shores of America. Their first settlement was at Pennepeck,† in what is now the State of Pennsylvania. Here they continued a year and a half, during which time the church increased from twelve to twenty-seven. From this place they removed to another point, then in the province of Pennsylvania, but now in the State of Delaware, having purchased a tract of thirty thousand acres of land, from individuals who had derived their possession from William Penn. They built themselves a house of worship, and until this time the church continues to exist under the appellation of the Welsh Tract Church.‡ From this church several others have originated, and among them the church which is established here.

In 1737, thirty individuals, bearing the family names of James, Devonald, Evans, Jones, Wilds and Harry removed from the Welsh Tract into this neighborhood,§ and in January, 1738 were constituted into a church. At that time there were but two other Baptist churches in Carolina, viz. : Charleston and Ashley River. The latter of these having become extinct, this church is the next oldest within the State. The first name by which it was known was that of the Pee Dee Church, but in process of time, when other churches had been planted in the same region, it became necessary to give it a more distinctive appellation. It was then called the Welsh Neck Church. Many years afterward, when the house of worship upon the bank of the river had been abandoned, and one at Society Hill occupied in its stead, it was determined to make a corresponding change in the name, but this decision was in a short time reversed.

Much of the early history of this body, as has been intimated, is irrecoverably lost. Like the churches in apostolic time, they supplied the place of a public edifice for divine worship by assembling in a private house, so that they might immediately after their organization have been styled "the church in the house of John Jones."|| They, however, early

* Described by Morgan Edwards as "a church emigrant and sailant."

† (Pennepeck.) Also called Lower Dublin. The church there was constituted in the year 1687 of Welsh immigrants. Their bi-centennial anniversary was recently celebrated, Dr. Armitage preaching the historical sermon.

‡ (Welsh Tract church.) Now unhappily in the ranks of anti-missionary Baptists.

§ (Into this neighborhood.) Morgan Edwards states that they "settled at Catfish, about fifty miles below, and came to Neck in 1741." As to this date, he was mistaken, as the best information and tradition assign January, 1738, as the date of organization.

|| (The house of John Jones.) Morgan Edwards, writing in 1772, says, "They met at first in the house of John Jones, till they built the old meeting-house in 1744, which yet stands; in 1769, they built another house, 45 feet by 30, on a lot of two

erected a suitable building. What means of religious instruction they enjoyed for the first five years, we have no means of knowing. In 1743, one of their members, Philip James,* was ordained to the work of the ministry, in the forty-second year of his age. He served them for ten years. After a very remarkable exercise of mind respecting a son whom he had lost, the old man lived but three months, "minded no worldly thing, but was full of heavenly joy, and attentive only to spiritual concerns."†

During a part, at least, of his ministry, Rev. John Brown was his colleague, and became pastor after Mr. James' death. The only information respecting the character or effects of the preaching during this early period is found in an observation contained in the fifth volume of a manuscript work of Rev. Morgan Edwards, prepared in 1772, and entitled "Materials towards a history of the Baptists in the Province of South Carolina." He thus remarks: 'In 1747, a tumult arose in this church, in consequence of a sermon that was delivered by one of their preachers (Brown), wherein he advanced some curious speculations relative to the first resurrection; the process of the last judgment; degrees of glory in heaven, etc.; but when the sense of the Philadelphia Association and that of other ministers were obtained, both parties perceived that they were only making 'much ado about nothing.'

Mr. Brown's pastoral care of the church was of very short continuance. He was succeeded by Rev. Joshua Edwards, a native of Wales, baptized in the Welsh Tract, and ordained at the Pee Dee. His successor was the Rev. Robert Williams. In the sermon occasioned by his funeral, his character is thus described by Mr. Pugh: "He was kind to the poor, and remarkably so to the afflicted; a man of excellent natural parts; and a minister who preached the Gospel to the edification and comfort of souls, as many have testified to me; and, to crown all, a sincere Christian." His connection with the church was of short duration. He was the grandfather of the late Gen. David R. Williams, formerly Governor of the State.

The records which have been preserved begin in his time, and notwithstanding the favorable account of his character above given, the first article in the record brings to view the dissatisfaction of the church with his conduct. After a long course of discipline his suspension and afterwards excommunication are mentioned. It is presumable, however, that al-

acres, the gift of Daniel Devonald, just by the old meeting-house." This lot was afterwards enlarged—1782—by the addition of two acres, the gift of Mrs. Kolb.

* The sermon preached on the occasion of the ordination of Mr. James is now in possession of Hon. Horatio Gates Jones, of Philadelphia. It bears the descriptive title: "The Qualifications of a Gospel Minister *for* and Duty *in* studying rightly to divide the Word of Truth. And the Duty of those who do partake of the Benefit of his Labours towards him, *fully*, plainly and impartially represented in Two Sermons on 2 Tim., 2: 15. Preached at the ordination of the Reverend Mr. Philip James, at the Welsh Tract, on Pee Dee River, in South Carolina, April 4, 1743. With some illustrations and enlargements. By Isaac Chanler, minister of ye Gospel. Published at the *Unanimous* and *Earnest* Request of Both Minister and People." Mr. Chanler was the first pastor of the Ashley River Church.

† It is interesting to know that several lineal descendants of this good man are now members of this church. 1888.

though no mention is made of it, the difference was afterwards healed. During the time of his ministry with the church his labors were greatly blessed among certain churches in North Carolina.

Of his successor, Rev. Nicholas Bedgegood, Morgan Edwards thus writes: "He was born Jan. 30, 1730 or '31, at Thornburg, in Gloucestershire. Bred a churchman, came to America in 1751. Embraced the sentiments of the Baptists July 19, 1757, and had the ordinance administered to him at Charleston by Rev. Oliver Hart. The means of determining his suspense about the validity of infant baptism was a sermon of Dr. Watts, calculated to establish the point. He concluded that the Doctor had said the best that could be said on the subject, and if so, saw that the best only proves that *sprinkling is an unscriptural practice. He was ordained in February, 1759, and became minister of this church in the month of April following. One sermon of his, preached before a society of planters, (*Quaere*, The St. David's Society?) is printed, and shows him to be a classic scholar, and a man of good understanding. Mr. Bedgegood received his first serious impressions under the ministry of Mr. Whitefield, and was for some time his agent in the orphan house in Georgia, for which employ he was very capable, as he had, in his younger days, studied the law under the direction of an able Master in Bristol." He took charge of the church in 1759 and held it until 1765. He then preached to a branch of the Charleston Church, on James Island, until 1767, when he resumed his office here, and held it until his death in 1773 or '74.

During the short time of his absence the Rev. Evan Pugh was pastor. Born in Pennsylvania, he was educated a Quaker. He became a Baptist, however, when a young man, studied theology, "became a minister in 1763, and continued in that office nearly forty years. He was a cordial friend to the American Revolution and a member of the State convention which formed the constitution of South Carolina in 1790. . . . He was a man of genuine piety, of sound judgment, of plain, unaffected manners, and of a cheerful conversation." History of Charleston Association.

The successor of Mr. Bedgegood was the Rev. Elhannon Winchester. He assumed the care of the church in 1775 or 1776, and continued it until some time, probably September, in 1779. Mr. Winchester is said to have been a man of some uncommon powers, of an engaging address, and remarkable memory. The late Dr. Maxey is known to have mentioned a conversation in which he remarked to Mr. Winchester that it was said of him he knew the Bible by heart. Mr. Winchester replied that he did not profess such a knowledge of the Bible, but if any passage were quoted he could undertake to quote every parallel passage, or if any doctrine were asserted he would repeat the passages in which it was to be found. Mr. Winchester evidently enjoyed the affections of the church during his connection with them. During the last year of his pastorate an exceedingly large addition was made to the number of members. Two hundred and forty persons were baptized. In the reception of many of these there is reason to fear that holy cautiousness which the occasion demanded

*Dr. F.'s critic says here, "Sprinkling is not mentioned as the subject of the sermon." Dr. F. is, however, quoting from Morgan Edwards.

was not exercised. This is to be inferred from a note placed upon the records of the church by his successor, the Rev. Mr. Botsford. "His examinations of candidates for baptism were superficial. This may be attributed to that state of feeling which attends a revival of religion, when a deep solicitude about the salvation of others, and the prevalence of strong consolations in the bosoms of Christians themselves, predispose them to hope the best in every case where any encouraging appearances are seen." But it is more than likely that his conduct is to be explained by a change in his sentiments which he afterward avowed, and which it is probable had at this time taken place. He subsequently became a preacher of one form of Universalism, and wrote and published a book upon the subject. The following remarks are extracted from Benedict's History of the Baptists: "The rage for this doctrine prevailed for a time to a considerable extent, but it was at length found to be easier to let sinners into a disciplinary purgatory than it was to get them out again; and this visionary scheme is now exploded by all, among the Baptists at least, who have any regard for gospel truth. Those ministers who embraced it generally descended into errors of a blasting nature, or else sunk into obscurity and insignificance. Mr. Winchester, the author, or rather reviver of it in modern times, was for a while a very popular preacher among the Baptists. He was indeed in some respects, and particularly in memory, a prodigy of nature, and his talents and address were such that he was sure to command followers and applause of some kind or other wherever he went, and whatever he preached. His theory of Universalism was borrowed from a German author, to which he added some things from the reveries of his own eccentric imagination. His scheme appears never to have been well digested, and it is thought by many that he would have abandoned it had it not been for the difficulty of saying, "I was mistaken." But he died rather suddenly in the midst of his singular career, and those who knew him best entertain different opinions respecting his acquaintance with the religion of the heart. Vol. 1, p. 276.

Immediately after the resignation of Mr. Winchester, a call to the pastoral office was extended to the Rev. Edmund Botsford, who had been laboring with great success in Georgia. Mr. Botsford having visited the church in Nov., 1779, accepted the call. The troubles of war induced him to retire in June of the following year into Virginia, whence he returned in 1782. During the time of his absence the church was supplied by the Rev. Joshua Lewis. Mr. Botsford occupied the pastoral office until the close of the year 1796, when he received a letter of dismissal, and removed to another field of labor. Several incidents in his youth, a native eccentricity of character, a strong understanding diligently applied to the study of the word, devoted piety, a happy art of writing displayed in his letters and several printed pieces, and a preparation for heaven effected by the trials of long and severe affliction patiently endured, are circumstances which throw an interest around the life of this man of God. An account of his life has been prepared and published. During his stay with the church sixty-five persons were baptized, and of this number are some of the members now living.

After a monthly supply of the pulpit during the year 1797 by the Rev. David Cooper, the Rev. David Lilly became pastor in 1798, and contin-

ued in the office several years. Of this portion of the church's history there is from some cause no record. Under the article, "Bethel Association," in Benedict's History of the Baptists, I find the following account of Mr. Lilly: "David Lilly was an eminent minister in this Association nearly, if not quite, from its establishment until the Edgefield Association was taken from it, when he united with that body and died within its bounds about 1809. There were sufficient materials for an interesting memoir of his life which his friends proposed to publish, and from which I intended to select a biographical sketch of his character, but this tribute of respect which was due to an eminent and worthy minister of the gospel has never been paid."

The next pastor was the Rev. Frame Woods. He occupied the office about eight years, vacating it in 1807.

There was no record in 1808.

In 1809, the Rev. Daniel White was chosen pastor. Mr. White was a Scotchman by birth. His conversion, in common with that of a large number of others, occurred under the preaching of Daniel McCarthy, an uneducated highlander, who, having been brought to the knowledge of the truth, appealed to the simple word of God as the standard of faith and practice, and having adopted views as to the nature of experimental religion and of Christian duty essentially different from those in which he had been brought up, preached the gospel with Apostolic boldness and fervor, and became the instrument of conversion to a large number of his neighbors. Convinced by the tenor of the New Testament that it was the imperative duty of believers to be baptized in obedience to the command of Christ, he traveled on foot in company with several others a considerable distance, in order to secure the services of a minister to perform the rite. Mr. White was one of these companions. He subsequently removed to this country, and at the call of this church settled with them as their pastor.

In 1811 he resigned the pastoral charge of the church, but at their request he acted as their supply during the ensuing year.

In June, 1813, Rev. William Dossey was invited, and in February, 1814, signified his acceptance of the invitation to become pastor. From this period the church experienced a more rapid extension than it had before. Mr. Dossey's pastoral labors ended in Dec., 1832, at which time he resigned his place.

In the absence of a pastor the church enjoyed only occasional supplies during an interval of two years, after which time the present incumbent was settled among them. Of these later periods, although ampler records would enable us to speak more fully, yet it is evidently proper that this work should be left to those who will come after us.

The individuals whose names are known as *deacons* and who are now deceased, with the exception of one who is still living, but who resigned the office of deacon for the wider labors of the ministry, are John David, Abel Edwards, Samuel Evans, Samuel Wilson, Evander McIver, Peter Edwards, John Kirven, William Kirven and Daniel Campbell. In these individuals, it is believed, the church enjoyed the services of men each of whom was eminently a man of God. Their unblemished conduct and excellent spirit endeared them greatly to their brethren, and secured for

them a strong and salutary influence in the community in which they lived. In this respect God's blessing has evidently rested upon this church. Their choice of deacons seems to have been directed to men of honest report, full of the Holy Ghost and wisdom.

The subjoined list* exhibits an account of the number baptized, and the number excluded between the years 1760 and 1834 inclusive, embracing a period of 74 years. There is reason, however, to believe that previous to the time of Mr. Dossey's ministry the cases of persons baptized were not always recorded. Of several years the records were either never kept at all or are wholly lost. This is true of the year 1780 and part of 1781, the period of Mr. Botsford's absence in Virginia, and of the years 1799, 1800, 1801, 1802, and part of 1803. Deducting the seven years, the records of which are defective, from 74 we have 67 years left. During these 67 years the number of persons baptized was 840; the number of those excluded, 127. If we extract the number excluded from the number baptized, we have 713 left as the number of persons who professed religion and maintained their profession by a correspondent life. But 127 is too large a number to allow for the finally excommunicated, inasmuch as many of these individuals were brought to repentance by the blessing of God upon the discipline of the church and were subsequently restored. But allowing this large number to represent the excluded we have an average of between 10 and 11 persons for each year, concerning whom we have evidence to believe that they were truly converted and made heirs of eternal life. The amount of good they effected we cannot calculate. Conceptions far more vast than any human mind can form are necessary to estimate the value of an immortal soul, and the importance of its salvation. Throughout eternity, when all the glories of earth shall have passed away like the illusions of a dream, many, many will dwell with adoring gratitude upon the fact that a church of Jesus Christ was established at Society Hill—that God recorded his name there, and there came unto his people, and blessed them there! What unutterable joy must fill the bosoms of that little company, who, 100 years ago, when they pitched their tent upon the banks of the Pee Dee, sought first of all “a dwelling place for the God of Jacob,” when they behold the results of their pious cares and labors. For surely we may hope that that God who has been the consolation and defence of his church lo these hundred years, will continue to be “a wall of fire round about her, and the glory in the midst of her.” But a numerical statement of the number baptized, who walked worthy of their vocation, does not exhibit all the good which has in this way been accomplished. It is with churches as with individuals, their usefulness is not to be measured by the results of their own individual labors alone. They may in some sense be considered as living, acting and doing good in those who were excited to action by their agency or example. Like the first link in a chain, without which all the rest would be of no avail, so in society there have been rare and active spirits to whom may be traced the rise of other individuals of kindred excellence, who but for them would have remained in obscure inaction. Like the Banyan tree of the East, whose branches descending to the earth and

*See consolidated table at the close of Historical Sketch.

striking root become the stocks of other trees ready in their turn to carry on the same process, until a forest is seen, spreading itself around the old and decaying trunk, so the church which is planted in a newly settled country becomes, with the blessing of God, the origin of other churches around. Among those which are known to have sprung immediately from the Welsh Neck, although some of them have undergone some changes of location and name, are Cape Fear in North Carolina, Salem in Marlboro', (formerly Three Creeks,) Cheraw, Black Creek, Mechanicsville and Antioch. A church formerly known by the name of Lynch's Creek, and having three places of worship, also originated from this. This church was probably divided into the churches known as the Upper and Lower Forks of Lynch's Creek, and (another whose name is not given.)

There is one matter in which our expectations are disappointed in reviewing the history of the church, viz: the small number of persons brought into the ministry from the church. As has been already stated, their first pastor seems to have been raised up from among themselves. Until as late a period as 1817, we find no mention of any other being licensed. In that year Ivey Walke received permission from the church to exercise his gifts. It is believed his subsequent conduct after a removal from the State, was not consistent with his profession. Thomas Mason was licensed in 1819, still lives, and is esteemed among the churches as a Godly man and useful minister. Clement D. Wallace, a licentiate of the Sugar Creek Church, in North Carolina, was called by this church to ordination in 1824, an act of the church, which, if it were possible, they would gladly undo. In February, 1830, John Holroyd, and in May following, William Kirven, were licensed to preach. The former has gone to his rest, lamented by his brethren as an amiable and intelligent man and an acceptable preacher of the Gospel. The latter still lives, though in a distant section of the country, universally regarded by those who know him as a "good minister of Jesus Christ."* In regard to the work of the ministry, it must be feared that many lived and died who never did their duty. It may deserve note here that one of those who were licensed by the church has declared his solemn conviction, that if it was his duty to preach at all it was so years before he began.

There are a few geneneral matters which it is proper to mention. The change of the location of the meeting house from the bank of the river to Society Hill† has been already stated. This took place some time previous to the year 1803, but during that period of several years of which the record is lost. The precise date of this removal is unknown.

During a number of years the church practiced the washing of feet, regarding it as an ordinance of Christ. In process of time, however, the practice which was adopted with hesitation, was observed with more and more reluctance, and finally was laid aside altogether.

So far as the records furnish evidence, the church was never either paralyzed or annoyed by the anti-nomian spirit of opposition to works of

*Manly's sermon, page 55, says: "J. B. Cook was baptized at the Welsh Neck."

†This hill, so called from the circumstance that the St. David's Society built on it their Academy. The original lot on which the meeting house was built consisted of two acres, and was a gift from Capt. Wm. Denitt.

practical benevolence. The care of their poor members is abundantly attested. The support of their pastor they have (for many years at least) recognized as their imperative duty. The cause of missions, when its claims were brought before them, met with their prompt support. Towards the advancement of knowledge, especially in those engaged in the work of the Gospel ministry, they have readily contributed. It is not improbable that the records of the church do not furnish anything more than a very partial account of the amounts thus religiously bestowed. Such has certainly been the case for several years past.

The last point of which we shall take notice is the evidence furnished of a deep anxiety to preserve the spiritual prosperity of the church. This is seen in the care felt by the body for souls of its members, as at any time became remiss in their use of the more public means of grace. It was seen in the appointment of seasons for special prayer and days of fasting.

And now may the God of our fathers continue to water the vine which his own right hand has planted. May every hundredth year, as it tells its solemn period, witness a still increasing stream of spiritual benefits flowing from the pious labors of those men, who in 1738 sent up the first song of praise, and the united prayer of the first worshipping assembly upon the banks of the Pee Dee!

With this prayer for the church, the pastor of fifty years ago closed his discourse of the fulfillment in the history of this church of the promise of God, "In all places where I record my name I will come unto thee and I will bless thee."

It is occasion for profound gratitude that his life has been spared through a half century of fruitful labors, and that we have the honor of his presence and the benefit of his counsel as the church again assembles to consider the lessons of their history, and to have him share with us in our thanksgiving over the goodness of God, who has continued his blessing in this place where his name is recorded.

But the duty of narrating the subsequent history of the church devolves upon another now. Before proceeding with that duty, however, it seems well to supplement Dr. Furman's sketch with a few particulars drawn principally from the fragmentary record in our possession, illustrating the spirit and life of the church of our fathers.

The Welsh Tract Church, Delaware, of which the Welsh Neck Church was a colony, held to a doctrine and practice of laying on of hands upon all persons after baptism, and to the office of ruling elders in the church. They regarded the laying on of hands as of vital importance, and, indeed, they removed from the neighborhood of the church at Pennepek principally for the reason that "they could not be in fellowship (at the Lord's table) with their brethren in Pennepek and Philadelphia, because they did not hold to the laying on of hands and some other particulars relating to a church."

James James, the leader of the South Carolina colony, was a ruling elder, and the church at the Welsh Neck held to the laying on of hands. Morgan Edwards made this note in 1772: "In the year 1746, some opposition to laying on of hands was made by Messrs. Williams and Brown, which produced this resolve, 'That if any desire it, it should be practiced.' About the same time ruling elders were neglected, but never opposed."

That is, we suppose, the church ceased to regard them as officers, but did not formulate their purpose in that regard. There is no record of the choice of a ruling elder by this church.

The minds of these devout men seem to have become confused as to the laying on of hands, even in the case of ordination to office, for we find that in 1770 it was thought "expedient that the deacons should be set apart by solemn prayer and imposition of hands," and in 1777 it was agreed that "ordination consists in the people's choice of a member to office and his acceptance of the same, and needeth not the imposition of hands to make it valid."

On one occasion, and under remarkable circumstances, the church admitted to the Lord's table persons whom they did not consider scripturally baptized. The incident is instructive in several respects, and cannot be properly called an instance of "open communion."

We quote the record of April 4, 1761: "It was concluded upon, by the unanimous voice of the church, that all those who were educated in the belief of infant baptism by sprinkling, and, as they labor under the prejudice of such an education, cannot see it their duty to submit to immersion, having been already sprinkled, who shall nevertheless satisfy the church as to their real conversion, shall be admitted to sit down with us at the Lord's table, upon their signing such a covenant as shall be thought proper by the church; but it is concluded, nevertheless, that all such who may at any time apostatize from the truth in which they have been educated, by getting themselves sprinkled, and refuse to submit to the mode of immersion, shall be debarred from our communion, notwithstanding they might be able to give a clear verbal account of a work of grace on their hearts, for this would render it suspicious."

May 2d.—"Alexander McIntosh and Roderick McIver, members of the Church of Scotland, were upon their confession of faith, and experience in godliness, and upon signing a covenant, admitted to the Lord's table."

On July 4th of the same year we find the following minute: "Whereas the church found it impossible to maintain communion at the Lord's table with Christians of other denominations, without causing dissensions in other churches, it was therefore concluded that it would be best, in order to prevent such dreadful consequences, to desist from it."

Reference was made by Dr. Furman to "the evidence furnished of a deep anxiety to preserve the spiritual prosperity of the church." One will be impressed by this in turning the pages of the early record. It appears in the very form of expressions used in noting the reception of members, such as "Joshua Terrel, giving an account of God's goodness to his soul, was admitted;" "Elizabeth Terrel, having given the church satisfaction of a work of grace upon her heart, was also received;" "Sarah Winchester gave herself up to the Lord and by His will to the church."

The first church covenant on record is of 1760, but this is an enlargement of an earlier one. The covenant of 1760 is an admirable statement of doctrine and duty, and breathes a charming spirit of devoutness and brotherly love. It contains eight articles: The first professes intention to maintain an holy and humble walk. The second is a resolution of mutual watchcare. The third expresses a purpose to pray for one another and for the blessing of God upon the work of the church. The

fourth has to do with mutual forbearance and refraining from censorious language. The fifth states a sense of duty and a promise to care for the training and spiritual welfare of children. The sixth is a resolution to meet together every Lord's day for worship. The seventh is a promise "to strive together for the truth of the Gospel and the purity of Gospel institutions," and to adhere to "the glorious doctrine of free grace." The eighth is binding as to the support of the minister.

In 1785, during the ministry of Mr. Botsford, this covenant was enlarged and another article inserted with reference to humane and Christian treatment of slaves. The relation of the church to this class will be considered in some detail further on.

What laborious and prayerful attention our fathers gave to church discipline! "Committees of care" were an institution among them, a sort of standing order. These faithful men, in those pioneer days of general license and perhaps rough manners, maintained a high standard of life and character. It was regarded as essential to church fellowship that the members should be present at the church meetings, and the brother who failed to show interest to this extent might expect a "committee of care" to wait on him. He would be required to state his excuse, or to ask forgiveness in public assembly. The church was accustomed to "censure" disorderly members, and to "suspend them" from the privilege of communing at the Lord's table. One is tempted to smile at the quaint style of the record of some instances of discipline, as, for example, where a messenger of care was sent to a certain brother, "to admonish him for his late disorderly conduct, having drank to excess and attempted to dance in public company." The admonition was effectual in this case, for we find that shortly afterward this brother "makes acknowledgment of his crime before the congregation, and was restored to the communion." But in cases where admonition was not successful, the church asserted its authority and dignity by withdrawing fellowship, or, as is sometimes recorded, "voting out of the covenant."

In 1782, there appears a reference to the library of the church, in the record of a loan of books from it to Rev. Joshua Lewis. Deacon Edwards was desired to take an account of the books lent and a receipt for them. I regret to have to say that considerable difficulty was experienced in getting those books lent to Bro. Lewis returned, but great persistency was shown in the effort. When this library was formed and how, no one can tell now, but the fact that the church had the good sense, intelligence and enterprise to procure a library for itself, at that day, is certainly sufficiently remarkable to be noted in this narrative, and may we not say, this excellent feature of church life—the maintenance of a good library—is worthy of imitation in these latter times. This was a library of substantial books, if we may judge from the two volumes that remain, and that are now in the library of the parsonage. One of these volumes, "The Dutch Annotations upon the whole Bible, Vol. II, translated into English by Theodore Haak, Esq.," printed in London 1657, was once the property of Joseph Stennett (1711), who was one of the most able and eloquent preachers of his day in England. The other is "Dr. Gill on the Canticles," London, 1751. The books of this library were inscribed, "This book belongs to ye church of Christ in ye Welsh Tract on Pee Dee, in ye

care of Thos. Evans, Abel Wilds," and were loaned to the pastor even only upon receipt.

Let us turn now and take up the history where the pastor of 1838 left it, modestly saying, "Of these later periods, although ampler records would enable us to speak more fully, yet it is evidently proper that this work should be left to those who will come after us." It was too soon for him to write of his immediate predecessor's ministry. It is almost too late now for a just account of it to be given, though there are still living among us those who remember Elder Dossey distinctly, and retain vivid impressions of his strong personality and powerful preaching.

The elder Dr. Basil Manly, in the Southern Baptist of Sept. 21, 1853, noticing the death of Elder Dossey, which occurred at his residence in Marengo County, Alabama, on July 3rd, 1853, gives an appreciative sketch of his life and ministry, which seems also to be just and appropriate. He says: "He was born Jan. 26th, 1776, in Eastern North Carolina. . . . It is known that he entered the ministry before his marriage at an early period of his life, and that he early became distinguished as an energetic servant of God, a popular preacher and an efficient and useful pastor of the churches.

About 1814, upon the withdrawal of that venerable man of God, the Rev. Daniel White, from the pastorate of the Welsh Neck Baptist Church, Brother Dossey removed to Society Hill (the seat of the church), and became its pastor. To a very large extent the churches throughout the eastern half of South Carolina shared in the gratuitous labors of this devoted missionary pastor, and all the public convocations of the churches enjoyed the benefit of his counsels and influence.

He had an easy, flowing and graceful elocution, not formed upon the technical rules of the art, but polished and rendered attractive by good taste and by familiarity with society and good books. His doctrinal views were decidedly Calvinistic, avoiding the extremes of Arminians and Anti-nomians alike, and his views of the organization and discipline of churches were generally sound. As a pastor he had a due mixture of vigilance, fidelity, kindness and prudence, and rarely omitted a duty, or made a mistake. During the period of his regular pastorate, no one could be more beloved by a people than he was.

While his sermons were always instructive and never long or wearisome, the distinguishing peculiarity of his pulpit efforts was an insinuating, subduing pathos, that stole into the heart and held all its sensibilities unconsciously at his control. He possessed the facility of moving a congregation to tears, when in his happier moods, in a higher degree than any man the writer has ever listened to; and his services in several seasons were sought everywhere with great interest by his brethren. He was a revivalist in the best sense. . . . In later years a serious defect of hearing abridged his enjoyment and usefulness.

To describe his domestic manners, especially as set off by the sweetness, purity and elegance of his incomparable wife, would be to give the picture of one of the best ordered and the happiest households it has been the good fortune of the writer to enter.

From age and infirmity the latter years of his life were spent very much in the seclusion of his home."

At the request of the writer of these notes, Dr. James C. Furman, who within a year succeeded Elder Dossey in the pastorate, has given some recollections and incidents which we are glad to append to Dr. Manly's sketch. ✓

Dr. Furman says: Of brother Dossey's ministry in the pastorate I knew nothing by direct observation, not having seen Society Hill until after he had for some time vacated his office, nor after I went there was there much opportunity to learn anything. There had been some unpleasant things connected with the breaking up of the old relation; and the good people of his former charge did not allow themselves even to whisper anything to the new comer that would at all disparage their old pastor. It was a beautiful instance of delicate regard to an incumbent of the sacred office, as such to be highly esteemed in love for his work, even though in that work he may exhibit human frailty. My intercourse with himself and family was entirely unconstrained and cordial during the time of his remaining at Society Hill. But the reticence which is thus accounted for is itself an explanation of my having heard less about his ministry than I might otherwise have done. ✓

My impressions (not obtained at Society Hill, but in other places,) are that brother Dossey, in his endeavors to correct errors in opinion and wrong tendencies in practice, sometimes indulged in a freedom and pointedness of rebuke from the pulpit, which to some persons appeared offensively personal. The effect of this was to drive off certain parties who had been regular attendants at the church, and when the parties so affected began to take measures looking to a separate church organization, this did not abate the vigor of his hostile blows against what he regarded as serious error. Some of these efforts did not accord with what judicious members of the church thought best. This want of thorough-going support from his members, instead of moderating his zeal, only exasperated it. He struck the harder, and they winced the more. Nor was this the worst of it. Some of the members of the church were aggrieved and began painfully to consult what might be done to remedy the existing unhappiness. The pastor became apprized of some of these things, and took the ground that members of a church speaking censoriously of the pastor ought to be brought to discipline. The deacons did not move in the matter, and the old gentleman was fretted thereby. Just here occurred an incident which I have often thought of as illustrating the worth and power of a really fine character. It came to Mr. Dossey's ear that a female member of the church had said of a particular sermon that she was neither reprov'd, nor edified, nor comforted by it. Who said it he did not know, but the author of such a disrespectful remark ought to be disciplined. He demanded the name of the offender, but the deacons declined to give it to him. This was an additional grievance, and the old gentleman earnestly protested. Just then the blunt good sense of deacon Daniel Campbell responded in his Scotch brogue, "Wull, brother Dossey, if you wull know who said it, seester Wulliams said it." "*Did sister Williams say it?*" "*She did.*" "*Then it was so.*"

As a strong Calvinist he sometimes provoked the ire of the disputatious abettors of opposite doctrine. During my pastorate a publication came out, a sort of autobiography of Rev. — Jenkins, long time a Metho-

dist preacher, in which he refers to the failure to establish a Methodist church at Society Hill, and ascribes the failure "to the influence of one Dossey," and then goes on to reflect upon his moral character. The church faithfully and lovingly contradicted this aspersion of the godly character of their former pastor. His unblemished words and his devout piety were never called in question in a long pastorate of nearly twenty years. I never heard any allusion to him that savored of discredit to the purity of his purposes.

I heard too little of brother Dossey's preaching to be a competent judge of it. The little I did hear left me with the impression that (as was not uncommon with preachers of that day) it was somewhat dramatic—sometimes with fine effect. I heard Mr. Hartwell say that Judge Evans referred once to a passage in a sermon of Mr. Dossey, in which he pictured the scene of the women on the way to the sepulchre perplexed with the question, "Who shall roll us away the stone?" The Judge pronounced this one of the most eloquent things he had ever heard.

Whoever enquired after his health might always be sure of the answer's being prefaced with "Through mercy." Although a sort of stereotyped prefix, it was always so uttered as to make it the index of a real sentiment.

We have given large space, proportionally, to the descriptive accounts of Mr. Dossey, but in the long list of pastors he deserves extended notice, both on account of his character and because of the length and influence of his ministry. He was pastor for nineteen years. When he came in 1814, the church had fairly begun to realize its strength and its opportunity. He found it a noble company of earnest and pious men and devout women. Evander McIver and Samuel Evans were deacons, while the Kirvens (John and William), Daniel Campbell, John F. Wilson, with men of less ability and influence, followed hard after these chosen leaders. Already a preaching station had been opened on Cedar Creek at McIver's (now Sherrill's) mill. The new pastor encouraged this effort to lengthen the cords. Preaching was his delight, and his preaching was a delight to the people. We soon hear of appointments in other neighborhoods—at William Byrd's, out of which the church at Antioch sprung, and at Bethel, five miles from the seat of the church on the road to Cheraw. The membership of the church was widely extended, especially to the northwest and northeast.

Renewed interest was felt in the discipline of the church. The church covenant was revised and enlarged. The article as to doctrine and ordinances was divided, and the portion as to the ordinances was made definite and emphatic. Rules of decorum withal were adopted, in which are set forth unmistakably certain strong notions as to the dignity and prerogatives of the moderator. This pastor proposed to have it understood that there is such a thing as pastoral authority. Roll call at meetings is now the order, and absent brethren have an uncomfortable time of it explaining to committees. "All at it and always at it" is the idea now.

Frequent references to social prayer-meetings abound, and days of fasting, and prayer, and humiliation before God, were no uncommon thing. The monthly communion season was a high day. We can fancy we see the gathering hosts coming in primitive style from near and far. The

exercises began often with a sunrise prayer-meeting, and at ten o'clock another meeting for prayer and praise was held. The preaching service began at eleven o'clock. The erect and commanding figure of the pastor towered aloft in the elevated box pulpit. Over head hung the sounding board. The church is crowded both in the roomy square family pews, and in the rear seats, and in the gallery, and in the spacious shed along the south side where the colored brethren listen responsively. Such singing! The preacher leads, using the hymn book he "compiled," "The choice," and perhaps a hymn of his own composition, such as—

"Amidst the vernal season
As forth I roved abroad,
The flowers addressed my reason
And pointed up to God."

His voice is clear, full, melodious. It is easy to follow him, and the people follow with right good will. The singing of those days is famous. The sermon is a warm and tender presentation of some doctrine of Free Grace. The faces of his hearers begin to glow, tears, penitent tears, grateful tears, start freely, and responses cannot be restrained in the annex. At the close of the sermon the preacher begins a stirring spiritual song, perhaps,

"The glorious light of Zion
Is spreading far and wide,"

and, coming down from the pulpit, moves slowly along the aisles, greeting his brethren in the Lord with a hand grasp of fellowship and love. So tradition pictures the scene, and it is pleasant to linger over it.

Frequent seasons of revival were enjoyed. The record of one, in connection with a camp meeting at Bethel in 1832, appears. Perhaps the revival of 1829 was the most remarkable the church has ever known. Of that we have some account given by Mr. Dossey himself in a letter to the "Columbian Star and Christian Index," of date Sept. 26, 1829. In this he says: ". . . I may venture to say that there is, and has been for some months past, a gracious revival of religion amongst the people of my charge.

Early in the year some were added to the church by baptism; but nothing more than such a gradual ingathering as had often been our lot for years together at different times appeared until the opening of the Spring. And when the tenth of May was fully come, we were together with one accord at Antioch (a house of worship within the bounds of the Welsh Neck Church), and suddenly an awful solemnity pervaded the congregation. Instantaneously every bosom throbbed, every mind was solemnized, and every countenance expressed anxiety. . . . Since that memorable day, the pastor of the above named church has baptized and connected with it one hundred and two professed believers. These taken in connection with those previously admitted makes over one hundred and twenty-three within the present year, besides those reclaimed from a back-slidden state. The good work is still in pleasing progress.

It has been very common since the 10th of May—that day of days—for persons who have been received to baptism, to begin their relation of a

gracious work at Antioch on that day—"the day of the great meeting at Antioch"—"The time when the Christians seemed so happy at Antioch."

The letter concludes with the modest declaration: "There was nothing either new or uncommonly beautiful proclaimed that day. It was the same old Gospel, delivered by the ordinary preacher, and in his usual style of simplicity. It was only a common human performance. The work was divine, and unto God be glory forever, amen."

Similarly in the record of a large number of baptisms on July 7th, of that memorable year—and by-the-way, our venerable brother, Wm. O. Edwards, was one of that number, the only surviving member of the church of Mr. Dossey's charge—the statement concludes with the pious wish, "May it rejoice the hearts of the redeemed in all ages!"

Dr. Furman's narrative refers to the fact that "the church during a number of years practiced the washing of feet, regarding it as an ordinance of Christ." It was Mr. Dossey's strong convictions on this subject that led to the adoption of this practice. Soon after he became pastor he announced his views, and induced the church to agree with him. An examination of the record leads to the supposition that this rite was observed irregularly and rarely, and was abandoned before Mr. Dossey's resignation of the pastorate. It is understood that Mr. Holroyd's opposition was specially effective in bringing about the reaction. Mr. Holroyd was an intelligent and pious man—coming here from the North. He taught the St. David Academy for a number of years, and was licensed to preach by this church, and after removing to Cheraw, served the church there as pastor.

Towards the close of Mr. Dossey's ministry, as has been intimated in the letter of Dr. Furman, there was alienation without and some friction within the church.

The final disruption of the tie that had bound pastor and people together through so long a term of Christian service was, however, exceedingly painful. The church and the retiring pastor bore themselves with dignity and frank Christian courtesy.

It is the purpose of the writer to arrange in the closing pages of this paper, the recorded and otherwise available matter relative to the work of the church throughout the last seventy years in the different departments of missions, ministerial education, Sunday school instruction, &c., and so we will not dwell now upon Mr. Dossey's ministry as related to these features of the life and work of the church, but it should be recorded that he proved himself the fast friend and progressive leader of all such good work.

Mr. Dossey resigned the care of the church on Dec. 1st, 1832.

The church was impressed by the gravity of the situation. They seem to have acted prayerfully and prudently. A correspondence was opened with Rev. Eli Ball, then of Washington, a minister of ability and zeal, and of great repute, but this came to nothing. Meantime the church turned its attention upon another minister, a young man, but one whose praise was already in the churches as an effective preacher of the Gospel; and withal a man to love for his native amiability and excellence of Christian character, James C. Furman by name.

Born in Charleston, Dec. 5th, 1809. The son of the distinguished Dr. Richard Furman, James C. Furman inherited, in large measure, his father's ability, and enjoyed the advantage of his example and training until he was sixteen years old. He was about to enter Charleston College when he was bereft of that father's wise care. After leaving college he began the study of medicine, but soon after his conversion in 1828, he consecrated himself to the ministry of the Word. Mr. Furman had been preaching some five years when the Welsh Neck Church determined to ask for his pastoral services, and these five years were years of fruitful toil, embracing the memorable period of the great revivals that prevailed so widely throughout the South. Mr. Furman had devoted himself for the most part to evangelistic work in this period, and his services were in demand far and near. His name, his youthful appearance, his singularly effective gift of persuasive speech, his culture and his piety, and his earnest zeal all combined to render him an exceedingly popular and successful preacher.

He was living in 1833 at the home of his wife's father, Col. Davis, in Fairfield District, and preaching to four country churches. This church became intent upon a visit from him, but he could not leave his charge, and so, after further deliberation, and increase of desire toward this young minister, a committee of two of the younger brethren were appointed to visit him, and personally solicit a visit from him. The brethren, R. W. McIver and I. D. Wilson, betook themselves to their sulkies, and cheerfully traversed the long distance, and secured the promise of a visit at an early day. The visit was made, a hearty call was given by the church, and in Oct. 13, 1833, the record of its acceptance was made.

The new pastor came at the beginning of 1834, very frail, and in feeble health; indeed, it was necessary for him to take five months' leave of absence in the first year of his pastorship, to travel and recruit his health. Meantime, Brother Hard, a student of the Furman Theological Institution, was engaged as supply.

At the beginning of Mr. Dossey's ministry the church was strong. It was now stronger in various elements—in members, in wealth, in culture, in social influence, and in ready and intelligent activity. The temperament of the new pastor was adapted to the peculiar condition of the church and congregation. There was no asperity in his speech or manner. A gracious attraction went out from him upon all, and brethren dwelt together in unity about this devout and gentle pastor.

In Mr. Dossey's pastorship the church experienced a more rapid extension than it had before. In Mr. Furman's it enjoyed a higher development of its spiritual character, of its missionary zeal, and beneficence, and an increase of its influence in the denomination in the State and at large. The venerable and trusted John F. Wilson; the sagacious and zealous Dan'l Campbell; the McIvers—Dr. John K. and Peter K.—*par nobile fratrum*, and T. P. Lide, whose memory is so fragrant wherever he was known—these were the leaders of the church in the deacon's office, while a faithful band of intelligent, devout and liberal men and women gave them close following.

Shall we not pause to record at least the names of some whose character and work made an abiding impression upon the life of the church?

Alexander Sparks, of large heart and large means; D. R. W. McIver, the earnest advocate of his Master's claims; I. D. Wilson, R. G. Edwards, P. C. Edwards, the Kirvens, Alexander W. McIver, and the man in whose great heart, until but recently that heart was stilled in death, the interests of this church filled so large a place—Dr. S. H. Pressley.

And what an array of female excellence and piety there was in the church at that period! The church, under Dr. James C. Furman's pastoral care, attained its highest development, and was accorded a position second to none in the denomination in the State, on account of its efficiency, intelligence and liberality.

A parsonage, the first the church ever built, was made ready for the pastor the second year of his ministry. It stood on land given by D. R. W. McIver, adjoining the Wilds place. The meeting-house began to be too strait for the congregation, and so there appears, early in this period, record of some discussion as to what shall be done. A sister's gift of \$200 for alterations and repairs was the originating cause of this discussion. Decision in the matter was postponed, but the question could not get itself settled. Again and again it appears: "Shall we repair the old house or build a new one?" At last, in June, 1840, the people had a mind to build; a committee was appointed, and work was soon begun. June 4th, 1843, the house that we now occupy was dedicated. The record is: "Met at 9 o'clock for special prayer, that the presence and blessing of God may be with us in the solemn service of the day. At 11 o'clock commenced the solemn and interesting services of *dedicating to God* our new house of worship. Dr. Curtis, of Charleston, preached appropriate sermon from Malachi 1:11, and Brother J. O. B. Dargan offered the dedication prayer. A large congregation attended, together with several ministering brethren." The account concludes with this devout petition: "May the Lord accept the offering and make it truly a house of prayer." Can we not this day record, "This is indeed the house of the Lord"? To how many it has been as the very gate of Heaven! The new house of worship—the fourth erected by the church, was constructed of the best materials and with excellent workmanship, and cost, according to the building committee's recorded report, \$7,159.57. It may interest some to know that even in that day it was sometimes necessary to repeat subscriptions to church building enterprises, and that there were some who seem to have given more than their share. Most of the subscriptions were large. It is to be feared that our fathers did not appreciate the power of pennies. A subscription list for such an object now-a-days would be a good deal longer.

While mentioning the building enterprises of the church of this period, it may be well to note that soon after the meeting-house was finished, a baptistery was constructed on the site of the present one, a most conveniently situated piece of ground being deeded to the church by Mrs. Hale, in consideration of being furnished a pew during her life-time. This baptistery was built of material taken from the old meeting-house. Until this time, 1843, baptism had been administered in the lower mill-pond.

In 1835, the church was requested by the State Convention to allow the pastor to serve that body as agent. But this seemed to be asking too

much. However, the church cheerfully permitted him to give a season of seven weeks to an agency for the Convention.

In 1837, the pastor was elected to a professorship in Furman Theological Institution, and he laid the matter before the church, that they might aid him by their advice and prayers to come to the right decision. The church agreed to observe their next meeting day as a season of fasting and prayer, in reference to this so important matter. Right solemnly and earnestly did these devout men deliberate upon it when that day came, and again a month later; and when one reads the resolutions adopted, it is manifest that there prevailed among them a most noble spirit. There seemed to be no narrowness, no selfishness in their view of the situation. While they had a dignified sense of the importance of the work of their church and could not contemplate without pain a dissolution of the happy connection existing between the pastor and the church, they recognized the importance of the station to which he had been called, and they felt the force that certain circumstances gave the call. They could not object, if he were to deem it his duty to accept. Meantime, they would pray that the path may be made very plain to him. Happily for the church, the professor waited upon the pastor, and the church made a sort of thank-offering of his services for a temporary agency for the institution that had coveted possession of him.

The church observed January 7th, 1838, as a day of thanksgiving to God, for having preserved and prospered the church during the period of one hundred years, and the pastor preached the sermon that has furnished us the history of the earlier years of our church life.

In the close of 1840, the pastor received a call to the Second or Wentworth Street Church in Charleston. The peculiar circumstances of that church, recently organized; the persuasion of influential brethren, that his services specially were needed; the expectation of doing a work of great importance at that juncture—all combined to move his mind to accept the call. This church felt bound to acquiesce, as they had committed the matter to the Lord. At this point in the record, we find a series of resolutions that are alike honorable to the church that could formulate and adopt them, and to the pastor whose devoted and effective ministry justified them.

The church seems to have had an impression that the pastor's work was not done yet—that the removal to Charleston was an episode. It is related that good deacon Wilson would insist upon it that "Brother Furman" would return, and so the church made only temporary arrangements. Brother Wilkins, of Antioch, and Brother Richard Furman, of Cheraw, were engaged to supply the pulpit. At the close of the year, the church invited their late pastor to return, and, when he was compelled to decline, they continued their temporary arrangements, until toward the middle of the year the record breaks out into a sort of doxology over the gratifying intelligence that "Brother Furman will return." It is pleasant to picture the scene, on Lord's day, July 3d, when, after divine service, the venerable "Deacon Wilson, in behalf of the church, gave the right hand of fellowship to the Rev. J. C. Furman, cordially welcoming him again to our communion and the pastoral care of the church."

It may be suspected that there were some truly eloquent strains in those welcoming words. But it was not for long that the happy connection was renewed.

Ministerial education had a strong claim upon Dr. Furman at an early day. Already young brethren were seeking his instructions in a private way, and the Trustees of the Theological Institution were pressing him to devote himself to this work, for which so few were prepared—a work sorely needed, too, among the Baptists of South Carolina. He could no longer refuse, and communicated to the church, on Dec. 15th, 1844, his purpose to accept the professorship offered him.

There is a pathetic interest about the record at this point: "It was resolved that we come together fasting on next Lord's day, and after divine service spend some time in prayer to God, for His guidance and direction." "Lord's day, Dec. 22d.—The church assembled fasting. The pastor preached his farewell sermon from the 119th Psalm and 19th verse: 'I am a stranger in the earth.' It was a solemn and affecting time to all present, and one not soon to be forgotten. . . . After sermon, the church met and spent some time in solemn prayer to God, for the church in this her time of need, and for our beloved pastor who has closed his labors with us."

This church has for one hundred years been practically interested in ministerial education, and many and considerable have been her contributions to this cause, but her most costly giving was this, when she gave her honored and beloved pastor.

Dr. Furman's pastorship extended over a period of eleven years. Omitting the time of his connection with the Wentworth Street Church of Charleston, he was actually engaged with the church nine and a half years. He has been heard to refer to this period in his life as "golden days"—and certainly they seem to shine with a peculiar lustre in the history of this church.

The church soon secured the pastoral services of Rev. Samuel Furman, an elder brother of Dr. Jas. C. Furman. Mr. Samuel Furman was, previously and subsequently to his residence with this church, a citizen of Sumter County, where he spent a long life in the ministry. The material available is insufficient for making an extended or satisfactory notice of him, or of his ministry here. That ministry was without marked features. He found the church strong and diligent, and left it so. His preaching was sound, clear and scriptural, but lacked some of the popular qualities that distinguished his brother's, and his manners and social habits were not so engaging. He had the profound respect of the church and served them acceptably and efficiently.

On Feb. 28th, 1846, the licensing of Brother Peter C. Edwards to preach the gospel was recorded, and soon after this the church gave him, another rich personal gift, to the cause of higher education. He was called to the chair of ancient languages in the Furman Institution, then located near Winnsboro, retained the position when the institution was removed to Greenville and enlarged into Furman University, and occupied it to the close of his useful life. He served his generation well. He was never a pastor, but frequently preached the gospel he loved, and used

all the powers of his strong character in building up righteousness. He died in the prime of his ripened powers in 1867.

The church in Oct., 1846, was deeply afflicted in the death of Dr. John K. McIver. It may be safely said that the church never had a member who better illustrated what church membership should be. He was a devout Christian, a zealous and untiring worker, and a liberal and intelligent friend of all good enterprises. He "used the office of a deacon well and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus."

Mr. Samuel Furman resigned the care of the church on Dec. 4th, 1847. On Dec. 19th, his son, Rev. Richard Furman, then Secretary of the Southern Baptist Publication Society, was elected, and began his ministry here the next month. Mr. Richard Furman's election was not a venture on the part of the church. They knew him well. He had spent some time here with his uncle, Dr. Jas. C. Furman; had preached frequently for the church; had served them, indeed, during the time Dr. Jas. C. Furman was with the Wentworth Street Church in Charleston; had married one of the elect ladies of this church, the eldest daughter of Dr. John K. McIver. He knew the church and the church knew him, and admired him for his gifts and loved him for his pure character and devoted piety. The church and the pastor were well suited. There seems to have been little that was remarkable occurring during his pastorship. The church did its work with a high degree of efficiency, and grew in grace and in the knowledge of the Lord Jesus Christ under the fervent ministry of their devoted pastor. The church, however, became perceptibly weaker in some elements during the latter part of Dr. R. Furman's ministry. Death and emigration caused irreparable losses in her ranks.

On July 28th, 1851, deacon John F. Wilson died. A prince in Israel fell that day. He was the faithful servant of the church in all self-denying labor for her interests. A generous supporter of every good cause, ready for every good word and work; the worthy representative of the church in all general meetings; the jealous guardian of the purity and spirituality of the church, Deacon Wilson was a good gift of God to the Welsh Neck Church, and his godly character impressed itself deeply upon the church.

On Dec. 18th, 1853, Dr. Furman tendered his resignation to accept the call of the Greenville Church. The work of the Greenville Church had acquired additional importance because of the location of the denominational college, Furman University, in their city. They demanded superior ability and leadership, and found what they wanted in the pastor of Welsh Neck Church.

The church was much grieved by his removal, and in a series of resolutions expressed their appreciation of his ministry. This statement in it deserves a place here: "For a period of more than five years has the relation of pastor and flock existed of reciprocal endearment of feeling and spiritual improvement to ourselves without the slightest approach to discord or the introduction of a single circumstance to mar the uniform feelings of kindness and attachment. Zealous and laborious in the discharge of his sacred functions, he omitted no occasion for our profit and growth in grace."

In further evidence of the esteem and affection of the church for this devoted pastor, the following is taken from the record of Oct. 24, 1886: "Having heard with deep sorrow of the death of Dr. Richard Furman, once the beloved pastor of this church, and still remembered with sincere affection and gratitude, we desire to make some record of his noble character and valuable services. For five years we were privileged to be under his faithful pastoral care, and some of us recollect our heartfelt grief when he left us for a larger field at the Master's call. As a man, he had a noble intellect, the highest culture, polished manners, a most gentle, kind and affectionate spirit. His dignity and firmness of principle commanded respect akin to reverence from all who knew him. As a pastor he was faithful, visiting and comforting, and sympathizing with his people, and especially kind to the poor and afflicted, who dearly loved him. As a preacher he was fluent, earnest, often impassioned in presenting the truth, melting and moving for the time every hearer. Literally 'his zeal consumed him,' yet that zeal was according to knowledge and was tempered with prudence."

From an appreciative sketch prepared after his death by his uncle's pen and published in *The Baptist Courier*, we take the following: "A nephew by blood, and a son in the faith by divine grace, he was naturally to us the object of close and scrutinizing attention, and we gratefully record that we have never known a more godly man—a man more thoroughly conscientious and more truly humble."

He began to preach when sixteen years of age, giving promise in the beautiful polish of his diction, in the reach of his thought and the intense earnestness of his address, of the powerful ministry which he exercised in subsequent years. . . Large congregations ever waited on his ministry, and no wonder, for there was a perpetual freshness in his pulpit work. One who heard him for years, himself afterwards a minister (Rev. J. W. Burn), once remarked to us that he had never known a preacher whose sermons showed such freshness and variety, and no wonder, for he was a constant and diligent student. . . And to this habitual industry was added the rare power of thorough mental composition which enabled him, like Robert Hall, to reproduce with verbal exactness what he had previously determined to say. In the pulpit he over-exerted himself. . . Often and often the night which followed his weekly labors in the pulpit witnessed his sleeplessness in the midst of severe bodily suffering. And yet the people for whom such labor and such suffering were undergone were not allowed to know of it. . . And so he went on toiling and suffering, the signs of acute pain sometimes visible in the very expression of his eye, when with vehement earnestness he was pressing upon his hearers a necessary attention to their eternal interests."

✓ The church lost no time in electing a successor to Dr. R. Furman. Rev. W. M. Wingate was their choice. He accepted the position offered him, but before he could remove to this community he was elected to a professorship in Wake Forest College, and requested to be released from his engagement here, that he might enter upon the duties of the position in which he rendered so signal service to our brethren of North Carolina.

During the year of 1854, the church was without a pastor, but its energies were not relaxed. It again undertook an important building enter-

prise. They had lost possession of their parsonage property on account of defect of title. Brother A. Sparks purchased a most desirable lot near the meeting house, and proposed to the brethren building a parsonage upon that. The thanks of the church were cordially given him, and his proposition was accepted. The present parsonage, so beautifully and conveniently situated, and so comfortable in its appointments, is the result of this wise and generous action of the church.

In March, 1855, Rev. J. C. Phelps, at that time a theological student in the Presbyterian Seminary in Columbia, was elected pastor, and signified his acceptance at once. His ministry began Nov. 15th of that year, when he was ordained here, the ordination occurring while the Welsh Neck Association was in session with the church. Events proved that the election of Mr. Phelps was a grievous mistake. He was a man who seemed incapable of either feeling or inspiring any generous and warm affection. He had no faculty for affairs, was in no way a leader, and while he constructed good sermons was not an attractive preacher. His character was without reproach, but it was also without strength, and there were few in the congregation who did not feel a repelling rather than an attractive force proceeding from the pastor.

Let it stand to the credit of the church that they went on with their work under the lack of leadership, until it became apparent that the welfare of the church was already sacrificed, and that amid the trying circumstances of the civil war it was impossible to retain him. Mr. Phelps resigned (?) Nov. 5th, 1861.

A few years ago (in 1880) he returned to this community, having a sad and pitiful tale to tell of ecclesiastical wanderings and shipwreck. He was then a Presbyterian minister, but proposed to return to the ranks of the Baptist ministry, and would like for our church to receive him, and restore him to ministerial position. His proposition was promptly but kindly declined, a purse was given him to relieve his pressing necessities, and he went forth not knowing whither he was going! ✓

When Mr. Phelps left the church in 1861, the dreadful throes of civil war were upon the people. The male membership of the church had become reduced before the war began. The elder men had died, but few young men came into the church during the last pastorate. The call of the State to arms did not therefore sweep into the army so large a proportion of this church, as of some others, but some of her noblest sons went to the field, and some, alas! returned no more. The church was badly crippled in its work, but maintained the usual services.

Rev. J. O. B. Dargan, D. D., pastor of the Black Creek Church, supplied the pulpit a part of the time, and their former much-loved pastor, Rev. R. Furman, D. D., who had been compelled to leave the work in Greenville and return to Sumter County, served them occasionally. And when no minister could be engaged, the deacon, Dr. Pressley, upon whose hands the large part of all the church work now devolved, conducted worship and read a sermon.

It must not be supposed that there was no aggressive work done in this period. Some very earnest protracted meetings were held, and revival seasons were enjoyed, and a considerable number, mostly females, were

added to the church. Some of whom have proved to be invaluable members.

At the close of the war, the church found itself amid new conditions of social order, with greatly reduced resources, both of a personal and financial sort, depressed by the calamity that had befallen our entire people, called upon to go forward through the perplexities of their strange situation, and do the work that needs to be done whether victory crowns or disaster overwhelms the armies of the land, the work of saving men and building up righteousness. Dr. Dargan continued to serve them stately. Church meetings which had been suspended during the war were resumed. Special activity was developed in the Sunday school work, and a large number of the poorer children were reached and held by personal attention.

In 1866, Dr. Dargan was called to the agency of the Baptist State Convention, and Rev. S. B. Wilkins, pastor of Antioch, and Rev. W. D. Rice, of Sumter, supplied the pulpit the balance of the year.

On Nov. 4th, 1866, Rev. W. D. Rice was elected pastor, and soon after removed his family here, and now after five years of an occasional ministry, the church again enjoyed the services of a resident pastor. Mr. Rice was born in Barnwell County in ———. He was for awhile a student in the Furman Theological Institution at the High Hills of Santee, and took the course of study in Columbian University, where he graduated in ———. His last pastorate had been with the Sumter Church, which he resigned to enter the service of his country.

He brought to the service of this church a strong and well-disciplined mind, sound, well-defined views of scripture truth, an evangelical spirit, a spotless character, and an amiable and sympathetic disposition. Mr. Rice's capacity for sermonizing was of a high order, and his preaching encouraged and stimulated the church.

Mr. Rice's pastorship covered the period of reconstruction. The people were bravely trying to adjust themselves to changed conditions. The church exhibited throughout this period an earnest spirit of toil and sacrifice. Perhaps never before in its history did the church have to struggle harder to sustain the pastor, and to meet the increasing demands for its own equipment for effective service. Meantime, the general work of the denomination was appealing most forcibly to the church that was wont to be so loyal and so generous. Right noble was the response. The blessing of God rested upon their work. This was decidedly aggressive work. The Sunday school became, what it has continued to be, one of the most efficient in the land. The poor had the Gospel preached to them, and the church was united in love and good works.

In 1867, the peaceable secession of the large body of colored members occurred. It was manifestly better for both them and their white brethren that a separate organization should be formed. This was done in all courtesy and good feeling, the church granting letters of dismissal to all in good standing who applied for them.

Brother W. C. Coker was elected deacon in 1867.

On Sept. 5, 1872, Brother J. Hartwell Edwards, son of Deacon R. G. Edwards, was licensed to preach—the first gift to the ministry the church had made since 1846, when his uncle, Peter C. Edwards, was licensed,

and it is cause for regret that the church has had no other son since then to enter upon this work. Is it not high time for us to become concerned before God for a bestowal of ministerial gifts and spirit upon some among us?

Mr. Rice's pastorship, while it was an exceedingly important one in the history of the church, was not distinguished by any remarkable growth of the church. There was a gradual and substantial development. He closed his ministry for the church at the end of 1872, when he removed to Newberry county, to occupy an important pastorate, whence he removed, after two years, to his native county, where he now resides and ministers to neighboring churches.

The church was without a pastor during 1873, but was again served by neighboring ministers, frequently and efficiently. Of these, special mention should be made of Rev. J. W. Burn, pastor of the Hartsville Church, residing in this community, however; Rev. F. W. Eason, pastor of the Darlington Church, and Rev. T. W. Hart, pastor of the Cheraw Church. A gracious revival interest prevailed, and a number of valuable members were received.

On the first Sunday of January, 1873, the present incumbent began his ministry, having been called from the pastorship of the Newberry Church. Like his venerable predecessor in this line of service, he may ask to be excused from commenting upon his own ministry. The work of the church in this period of fourteen years may be regarded independently of that, and certainly should receive some attention, for the sake of completing the historical view from the standpoint of this sesquicentennial occasion. ✓

In the period 1850-1865, there was a gradual decline and loss of the resources and vigor of the church. In 1866, the tide of her affairs began to turn, and 1874 the new pastor found the church progressive and aggressive, ready for every good work. The membership had increased considerably, and, though they were still struggling with the misfortunes incident to the great social revolution, they were disposed to practice severe self-denial, if need were, in order that the efficiency of church life and work might be maintained. The church was a harmonious body, and has continued so. Brotherly love has prevailed. There have been no seasons of feverish excitement, but we have enjoyed revivals and have had some notable times of ingathering. And we have frequently had the satisfaction of receiving members through baptism in the ordinary course of our work.

A marked feature of the church life has been the prayerful interest and careful attention given to children and young people, and this has borne good fruit. A large proportion of our young people are like olive plants round about the table of the Lord.

Progress has been made in distributing the work of the church among the members, male and female; and a good measure of success has been secured in the efforts to draw the financial support of the church from the entire church. At least, enough has been done in these two lines to give great encouragement in pressing forward.

It is worthy of mention that an increasing regard for the comfort and conveniences of the congregation in public worship has been observed, ✓

and concern that all the appointments of God's house and the arrangements for administering the ordinances shall be suitable has been manifest: Better lights and seats have been provided; a large supply of hymn books and the excellent pipe organ we now use have been purchased; the present chorus choir has been organized; two Sunday school classrooms have been constructed by private liberality; the baptistery has been rebuilt; Memorial Hall has been comfortably furnished.

The care of our cemetery, too long neglected, has become a recognized duty of the church, the necessary means for keeping it in attractive order being largely supplied by income from a legacy of \$400, bequeathed for this purpose by Brother Allison Smoot, who died in 1880.

It is believed that the systematic attention to the external and material part of the interests of the church have had a happy effect in increase of zeal in her service.

It was thought advisable, in 1873, to sell the lecture room, to secure funds to make some necessary repairs to the meeting-house. It was bought by the school commissioners and removed. The parsonage property has been made more valuable and convenient by some extension and changes of boundary lines, and other improvements.

In 1881, the church received a legacy, amounting to \$, from Miss S. Eliza Evans, who had for many years been an interested and generous member. By the terms of her bequest, the church was required to apply the first one hundred dollars of annual income from this fund to pastor's salary; the second to Welsh Neck missions, and the balance to the education of young men for the ministry. The legacy has been securely invested, and the income has been appropriated according to Miss Evans' will. So, she "being dead, yet speaketh" through her generous gift.

In 1885, the Ladies' Working Society reconstructed the baptistery, at an expense of \$290, and gave the church what the pastor regards as one of the neatest and most convenient country baptisteries to be found in the State.

In 1887, the church received a bequest from Miss Louisa E. McIntosh, who died on May 21, 1883, and after careful deliberation, in view of this dear lady's special interest and fruitful labor for our young people, and her devotedness to their social improvement, and her uniform and earnest support of the prayer-meeting of the church, it was determined to use the fund in erecting a building on the church lot, in which social meetings, young people's meetings and prayer meetings might be more conveniently and comfortably held. And it was determined that this building should be regarded as a memorial of our devoted sister.

✓ *Memorial Hall* was built in accordance with this resolution of the church, and it is pleasant to have to say that a marked gain has been experienced in using it for the various and frequent services held within its walls.

On March 2, 1884, A. A. Gandy, some time before received by letter from the Black Creek Church, and Thomas H. Coker, a member with us from youth, a lineal descendant of Philip James, our first pastor, were elected deacons. The wisdom of the church in placing these two young men in this important office while those who had so long served were still serving efficiently, was soon proven, for these younger deacons had but a

few months of association with their seniors when one of these, Brother W. C. Coker, was lost to us by removal to Darlington, and the other, the veteran deacon S. H. Pressley, was removed by death.

In the death of Dr. Pressley, which occurred Feb. 18, 1885, the church suffered the severest sense of loss it had known since the venerable deacon Wilson, of blessed memory, died. Dr. Pressley had been a member of this church for nearly forty-five years, and from the beginning of his connection he was zealous and active in her service. For thirty-eight years he was superintendent of the Sunday school. For thirty-six years he was devoted in the office of deacon. For many years he also served as clerk and as treasurer. Indeed, without disparagement to any, it may be said that for the greater part of the time he was connected with the church, he cheerfully bore the heaviest burdens, rejoiced in doing the largest share of the work, and was the truest exponent of the life and spirit of the church. Dear Dr. Pressley! How this occasion recalls his beaming face! Who could be so fully, so happily in sympathy with it as he! The monument that stands at his grave was "erected by friends who cherish the recollection of his kindness"—friends of every age and station.

The removal of Dr. F. E. Wilson into the community, soon after Dr. Pressley's death, gave the church the services of another deacon, as he was received as such from the Antioch Church.

We gratefully record the fact that the work of the church has not been suffered to fall into decay, but rather in these latter years more efficiency and more fruitfulness has characterized her life. She looks with interest and satisfaction upon the number of younger members who seem to be preparing for larger usefulness in her service. The agency of our "Young People's Society of Christian Endeavor" in developing the piety and working capacity and efficiency of our younger members should be recognized here. This society was organized in Sept., 1885, and has maintained a vigorous life to the present. ✓

But it is time to bring these notes to a close, though from the pastor's point of view there seem to be many other things worthy of recording here.

The present membership of the church is *one-hundred and sixty-six*, of whom eighteen are absent, and one-hundred and forty-eight reside in the neighborhood.

Ninety persons have been received by baptism during the present pastor's ministry. The net gain of the church has been *sixty-seven*.

The organization of the church is as follows:

Pastor, John Stout; Deacons, F. E. Wilson, M. D., T. H. Coker, A. A. Gandy; Treasurer, L. M. Coker; Clerk, Miss M. L. Coker.

There are some notable features of the history of the church which could not be treated fairly in pastoral periods, and it is proposed to notice some of these in a few supplemental pages.

The self-respect of the Welsh Neck Church has been a striking characteristic. A church of Jesus Christ has an inherent dignity that no other organized body on earth can claim. It may be composed of the untitled and obscure, of the poor and illiterate, but if the members be regenerated persons, baptized into the death of their Lord, united together under his

divine warrant to keep his word and ordinances and to forward his cause in the world, then not councils or senate, or conclave of whatever kind that men may convene can claim precedence. It has been a matter of great satisfaction to this writer in exploring the recorded history of our church to find that our high and honorable lineage and estate has been constantly remembered. The church seems to have borne in mind that it was doing business in the world for the Lord Jesus, and it has deported itself with becoming dignity. Many illustrations might be cited. Notice a few: The position and practice of the church as to corrective discipline has been firm and consistent. It has insisted that the divinely derived authority of the church should be respected; and especially in the earlier times, when, let us say, public manners were not so orderly as now, it instituted careful enquiry if any brother was reported as walking disorderly, and required of him reparation of wrong, and public confession of repentance. It gives one a strong impression of the authority that all recognized in the church, to read the minutes of the earlier church conferences. It has sometimes been the case that the church has had to deal with persons of influence and high social position, but its attitude has been the same to all. The dignity of the church has been maintained.

Early in the history of the church one of her ministers, for some occult reason, became offended with his brethren, avoided their meetings and when remonstrated with ignored their authority. The record is tolerably full at that point, and it seems that our fathers acted with all patience and kindness, but did not falter in their purpose to assert the authority of the church. The case proceeded to his exclusion, and though the Charleston Association interposed, the church stood firm, and proposed that he should be restored to fellowship only as any other refractory member might be.

A minister who had retired from the pastorate of the church, but was residing in the community, "inquired if this church would object to his baptizing any person within their bounds who might come forward and relate to him a satisfactory Christian experience." To which it was answered that "the late pastor has the right as a minister of the Gospel to baptize any person who may relate to him a Christian experience, but it will be optional with the church to receive such persons as members." The church had rights and duties in the premises which could not be set aside.

2. An important chapter in the history of this church might be entitled *Denominational Loyalty*. The earliest recorded covenant, that of 1760, is sound to the core, and the subsequent covenants of 1783 and 1814 exhibit no change except in the way of a fuller and more explicit statement of distinctive Baptist principles; and if it were deemed expedient to formulate the present doctrinal position of the church, these covenants would furnish the substance of it.

In 1751 the church became associated with two others, the First Church of Charleston, and the church on Ashley River (now extinct), the articles of association being the same as those of the Philadelphia Association, and from that date to the present the interests and work of the Denomination have been very dear to this church. Its ministry has been allied, at least while in office in this church, with the ministry of the

denomination. Important statements of Baptist principles have been formulated by them. They have sat in the councils of the denomination, have presided in the Association and Convention, and the church has been indifferent to no enterprise that had in view the extension of the truth heartily believed in by these Welsh Neck Baptists.

If there was a partial and temporary lapse from the denominational position as to non-admittance to the Lord's table of persons regarded by the church as not scripturally baptized, let it be remembered how quickly they regained the right position.

When the Southern Baptist Convention was organized in Augusta in 1845, this church sent a strong delegation to that important meeting, the pastor, Rev. Samuel Furman, John F. Wilson, Alexander Sparks, J. D. Wilson, R. G. Edwards and Dr. John K. McIver, and it has constantly maintained a lively and practical interest in the work of that Convention.

On one occasion the church deemed it her duty to set up her opinion against the opinion of one of the Boards of that Convention, and to enter her protest against their action. A question had been raised as to her pastor's orthodoxy. An appointment given him by the Foreign Mission Board was withdrawn on the alleged ground that the views he held as to the inspiration of the sacred Scriptures were not in accord with those held by the brotherhood of the Southern Baptist Convention. The church promptly adopted and published the following statement:

1. Maintaining as we do with all Christians, that "All Scripture is given by inspiration of God," we see nothing in the views of our pastor as set forth in his correspondence with the Foreign Mission Board inconsistent with the Bible teaching on this subject, or with any doctrine held by this church.

2. We have discovered nothing in the public and private teaching of our pastor during the years of his ministry with us tending to destroy or weaken the faith of any in the Holy Scriptures as the revealed will of God; but on the contrary we recognize that it has been a distinct and special feature of his ministry to stimulate and organize the work of studying God's word, and we record the fact that at no time in the history of this church has so large a number of the members and congregation been regularly engaged in the reverent study of the Bible.

3. We heartily endorse the stand taken by our pastor for liberty of thought and conscience in an open question of Biblical interpretation in an issue that has been forced by others; and we hereby express the fullest confidence in him, both as to the soundness of his faith and the efficiency of his ministry, and we regard the notion that it would be dangerous to entrust him with the duty of preaching the Gospel to the heathen as preposterous in the extreme.

These resolutions are given here in illustration of the jealousy of the church over its soundness in the faith. They may be taken, also, as illustrative of the thoroughly self-respecting and independent spirit of a typical Baptist church.

3. The relation of the church to the negroes requires special mention. The first settlers of the Welsh Neck probably did not bring slaves with them, but in less than fifty years they had become numerous in this com-

munity, and in the covenant of 1785 we find a distinct article bearing upon the duty the members of the church owed these their dependents. This article breathes a kind spirit, and inculcates the obligation to bring them under the influence of Christian worship and instruction.

As early as 1779 this class had so increased in the church, that Rev. Mr. Winchester, the pastor, advised a separate organization for them, and this was effected; but under Mr. Bedgegood's ministry, the plan of separate organization for the negroes was abandoned, and they were again incorporated with the church. Leaders and deacons of their own choice were recognized by the church, and these had large influence and responsibility. Bearing in mind the religious temperament and demonstrative disposition of the race, the church arranged that they should have services of their own, but endeavored to keep these within proper bounds. Careful attention was given to instructing and examining applicants for membership, special meetings of the church being held for this purpose, and patient and forbearing faithfulness was exercised in discipline. It is within limits to say that one-third of the record from 1780 to 1861, is devoted to the concerns of the colored membership. They were encouraged to attend public worship, and to receive the same instruction from the minister that the others received.

An earnest effort was made under Mr. Dossey's ministry to establish some just and right rule of action in cases when it was necessary to decide as to the marriage relation.

Many hundreds of them were hopefully evangelized through the agency of this church, and baptized by her ministers. In 1865, the last year they were reported on the roll of the church, *eight hundred and six* were in the fellowship of the church. Reference has been made to the fact that these withdrew of their own motion, and organized a separate church.

4. For over fifty years the Sunday school work of the church has been in special favor. Bro. William O. Edwards, now in his eighty-first year, remembers seeing a Sunday school at the Cedar Creek meeting house when he was a boy. The school teacher, one William Dean, taught it, and had grim old men—Revolutionary soldiers—for scholars. The ordinary books and methods of the week-day school were employed.

In January, 1834, just after Dr. Jas. C. Furman began his ministry, a committee was appointed to enquire into the propriety of establishing a Sunday school connected with this church. The committee reported favorably, and the following officers and teachers were appointed by the church: Rev. J. C. Furman, President; John F. Wilson and John K. McIver, Superintendents; Mrs. Smith, Mrs. Grant, Miss E. Sparks (afterwards Mrs. T. P. Lide) and Miss E. Grant, female teachers; D. R. W. McIver, H. J. Foster and I. D. Wilson, male teachers. The pastor was requested to give notice that the school would go into operation on the 3rd Sunday in January, and to request that parents, and particularly those of the church, would unite in its support. That school has had no vacation. The present pastor repeats the request made fifty-three years ago, "That parents, and particularly those of the church, would unite in its support."

After the war Sunday school work all over the South took on more life

and vigor. This school developed rapidly, and it has seemed to grow in interest and efficiency to this good time.

5. The relation of the church to Missions and Education has been a notable thing in its history. The Charleston Association within the first decade of its organization was actively engaged in raising funds for Ministerial Education, and in 1783 Mr. Williams, a member of this church, "was nominated to receive contributions for Rhode Island College (now Brown University)." In 1792, the church entered upon systematic work in connection with the Charleston Association, "to provide means to assist pious young men in their studies for the ministry;" and from that time to the present, the interest of the church in this line of work has been maintained. Reference has been made to her munificent personal gifts to the cause of Ministerial and Christian Education. The contribution of money can not now be summed up. It is significant of the high estimate the church of the present places upon Christian Education, that the thank offering of this occasion is a gift of \$700 to the endowment of Furman University.

The earliest mission work of the church, apart from the extensive evangelizing work done in the region round about her seat, was among the Catawba Indians in this State and North Carolina. This work was begun in 1802. "In 1806"—a friend cites Mr. Wood Furman as authority—"at a meeting of the Charleston Association with the Welsh Neck Church, the Indian, Robert Mursh, preached with acceptance to a large and affected audience." This Indian preacher was present doubtless as an agent for Indian Missions.

In 1813, the Charleston Association met with this church, and Luther Rice was present to tell the story, then so fresh and thrilling, how God had opened to the Baptists of America a door of Foreign Missions. Mr. Rice had arrived that year from India, leaving his colleague Adoniram Judson there, while he proposed to organize the Baptist brotherhood in the home-land to support and prosecute the work. Thus the Welsh Neck has the honorable distinction of being in an important sense the birth-place of Foreign Mission work in South Carolina.

The church entered into the organization of the Baptist State Convention in 1820, and through that Convention has been engaged in the State Mission work of that body, and the representatives of this department of missions have always found a cordial greeting and a cheerful response to their appeals in this church.

The Foreign Mission sentiment of the church seems to have had strong and vigorous development in the period of Dr. James Furman's pastorate. In 1838, it is recorded, "The present state of our Foreign Missionary Board requires us to contribute immediately for their relief;" whereupon \$500 was contributed and forwarded. In 1842, the church appropriately observed the first Lord's Day in October, in celebration of the fiftieth anniversary of the establishment of the Foreign Mission of our brethren in England.

The record of April 6, 1842, was, "After some time spent in the consideration of the state of our Foreign Mission Board and our duty in regard to it: It was resolved that we make an effort, within our church and congregation, to raise a sufficient sum to support a missionary in Bur-

mah; and should the amount be raised, that we apply to our Board to assign to us Bro. Kincaid as our missionary." On June 1st, "the pastor reported that Bro. Kincaid could not be obtained as our missionary. It was determined to consider the propriety of selecting some other missionary for our support." There seems to have been no question as to the money necessary for his support.

For the first time in the history of the church, it has this year enjoyed the coveted honor of having a representative in the foreign field.

Miss Nellie Hartwell, daughter of Rev. J. B. Hartwell, D. D., who was baptized into our fellowship and who retains her membership with us, began mission work at Canton, China, under the appointment of our Foreign Mission Board, a few weeks ago.

6. The activity and efficiency of the organizations maintained by the ladies of the church have been remarkable.

Since 1835, the ladies have had a society to work not only for local objects, but for missions and education. The record book of the early society shows that much real work was done, and the minutes of the Association bear testimony to the generous feeling of those noble women toward missions. The local work has often been very important and considerable, amounting to large sums, given to improve the church building, or in some way to add to the comfort of the congregation, or to increase and better the facilities for church work.

In 1872, at the suggestion of the venerable Mrs. Jane Grano, Corresponding Secretary of the Woman's Mission Society of the Baltimore Baptist Churches, our esteemed sister, Mrs. Ellen C. Edwards, began to collect special contributions for the Woman's Mission to Woman Work. In 1874, a formal organization of a Woman's Mission Society was effected, and this society has had a continuous existence. It has enjoyed a healthy growth in members and interest and contributions, and has exercised a strong influence upon the entire church and congregation. The contributions of the society from February, 1874—date of organization—to the present time, have amounted to \$1,433.77.

In 1874, soon after organizing, the attention of the society was directed to the opportunity before it: to advance the work of Foreign Missions in the State by correspondence of individual members with their acquaintances in the churches, suggesting co-operation where Woman's Mission Societies had been organized, and proposing the work where it had not been undertaken. This correspondence developed decided interest. It became apparent that the Baptist women of South Carolina were anxious to do more and better work for missions, and especially that the propriety and expediency of an organized woman's mission work would be appreciated generally, if brought to their attention.

In 1875, one of our ladies, Miss M. E. McIntosh, was requested by the Chairman of the Foreign Missions Committee of our State Convention, Dr. J. A. Chambliss, to undertake the work of soliciting funds from the women of our churches, for a mission residence, then much needed, in Canton, China. Consent was given on condition that Woman's Mission Societies for further work for missions might be organized. Some of our ladies were associated with Miss McIntosh, as a Central Committee of Woman's Mission Societies of South Carolina. And so the work of or-

ganizing Woman's Mission Societies in the Baptist churches of South Carolina began. In 1876, our State Convention formally recognized this committee, and it has worked through these years under the authority of the Convention. It is an unspeakable pleasure to contemplate the beneficent results of that work.

With this brief sketch of the large and fruitful work which Divine Providence committed to the hands of some of our elect ladies, the pastor's notes of the life of the church must close.

From the contemplation of the history of one hundred and fifty years it would be profitable to turn and at least broadly outline the form and character of the development to be desired now and to be expected, but it is high time to relieve your attention.

Truly, in this place where the God of our fathers recorded His name, He has come unto us and blessed us, and we will humbly and confidently accept His promise, "I will bless thee."

Table of Baptisms and Contributions of Welsh Neck Baptist Church, 1834 to 1887.

Date.	Baptisms.	Contributions.	PASTOR.	Date.	Baptisms.	Contributions.	PASTOR.
1834.....	22	\$ 78 00	J. C. Furman.	1859.....	90	\$281 08	J. C. Phelps.
1835.....	75	78 50	"	1860.....	18	238 00	"
1836.....	8	123 62	"	1861.....	0	127 70	"
1837.....	7	110 00	"		167		
1838.....	56	93 00	"	1862.....	0	122 50	J. O. B. Dargan (supply).
1839.....	*	714 25	"	1863.....	0	367 25	"
1840.....	31	433 50	"	1864.....	179	458 00	" and R. Furman (supplies).
	200			1865.....	0	30 00	"
1841.....	42	207 75	R. Furman and S. B. Wilkins (supplies).	1866.....	0	81 00	J. O. B. Dargan, S. B. Wilkins, W. D. Rice (supp.)
1842.....	18	408 33	J. C. Furman.		179		
1843.....	5	410 50	"	1867.....	4	73 00	W. D. Rice.
1844.....	53	634 01	"	1868.....	0	48 00	"
	76			1869.....	9	41 75	"
1845.....	48	429 37	Samuel Furman.	1870.....	2	116 06	"
1846.....	8	253 97	"	1871.....	1	106 00	"
1847.....	8	404 75	"	1872.....	0	185 25	"
	64				16		
1848.....	21	479 45	Richard Furman.	1873.....	8	141 55	No pastor.
1849.....	18	438 25	"	1874.....	1	340 00	John Stout.
1850.....	38	537 25	"	1875.....	5	449 50	"
1851.....	41	†1547 50	"	1876.....	13	*	"
1852.....	45	317 50	"	1877.....	1	341 75	"
1853.....	38	342 50	"	1878.....	1	511 95	"
	201			1879.....	2	367 99	"
1854.....	1	212 00	No pastor.	1880.....	...	662 12	"
1855.....	...	275 50	J. C. Phelps.	1881.....	13	879 46	"
1856.....	25	633 00	"	1882.....	5	726 17	"
1857.....	31	257 50	"	1883.....	11	800 96	"
1858.....	3	376 10	"	1884.....	13	796 92	"
	59			1885.....	1	1032 99	"
				1886.....	13	946 86	"
				1887.....	11	987 56	"
					90		

* No report.

† Of this amount \$1,000.00 was a legacy of Deacon John D. Wilson,

MEMORIAL SERMON.

BY JAMES C. FURMAN, D. D.

“That ye be not slothful but followers of them who through faith and patience inherit the promises.”—Heb. 6:12.

Among the formative influences which combine to give shape to manners and customs, and even to character, a large place must be allowed to the force of example and to the correlate law—the propensity to imitate. To this cause, more, perhaps, than to any other, may be ascribed national peculiarities—those traits of character which distinguish one people from all others. It would seem as if Great Britain and Ireland, stocked by the white race, and occupying the same locality on the surface of the globe, washed by the same tides and encompassed by the same atmosphere, would show a population distinctly homogeneous in character; but the facts do not accord with this expectation. The Englishman has a character of his own; the Scotchman, a character of his own; and the Irishman a character of his own. Latitude and longitude—insular position—the breath of the frozen north behind them, and mellowing atmospheric influence borne on the bosom of the Gulf Stream in front of them, would seem to promise a pervading uniformity of character; but the promise is broken to our experience. The Scotchman is born to abstract speculation; the Englishman to blunt business and fair play; and the son of Erin to the irrepressible drollery which sees analogies which no one ever saw before, and by the key of his humor brings to light a fund of amusement which, but for his mental dexterity, would have remained forever locked up. This gift of the Irish mind is accounted for, if we suppose that some time in the long past, some man was born in Ireland with a large endowment of the power of wit, just as later, in England, Shakespeare was born with a large endowment of dramatic power. It is easy to see how this first born wit would exhilarate and delight the minds around him by the scintillation of his fancy; how he would become a centre of attraction, and how his practice would impart the idea to others, and excite in them the desire of doing just what *he* had done. Thus the taste and the habit of tracing fanciful analogies would be formed and propagated, and by the law of heredity would pass down from sire to son, just as the young hound more readily takes the trail of deer or fox, and the young setter stands in pause at sight of the partridge.

But whatever may be true of national characteristics, there can be no question that the likeness in families, especially in the manner of speaking and in general bearing and demeanor, are greatly affected by this one cause. It was more plainly seen under our old domestic institution than now, when the connection of servants with the household is subjected to constant change. In the olden time, if the master and mistress were quiet persons, children and servants exhibited more or less of the

same qualities; and, on the other hand, if the heads of the house happened to be vociferous and fussy, the dependents, children and servants alike showed themselves expert scholars in learning to make a noise.

Nothing, then, can be more natural than that, in addressing our moral nature, the voice of inspiration should appeal to this fruitful susceptibility of our nature. It sets Christ before us as our pre-eminent exemplar. It sets before us a long line of the faithful of whom the world was not worthy, and urges our running the race which they did, ere they took their seats as witnesses of the racing of their successors. Paul calls upon his brethren to follow him as he followed Christ. And in our text the author of Epistle to the Hebrews enjoins the imitation of those who inherit the promises.

This last expression may demand a word of explanation. A promise is either a declaration in words of an intended good—or it is the subject matter, the content, of such predictive declaration, the thing which the promise indicates. This case of double but related meanings of a word is very common. Thus a gift may be the *act of giving*, or it may be *the thing given*. My friend's gift, as the act of giving, makes a book mine; but the book remains mine, as his gift, the thing given, long after the act of giving was done; nay, even after my friend's death. Now, the promises made to Abraham, that, if willing and obedient, his descendants should eat the fat of the land, was a promise which, in the first sense, every Israelite held as an inherited possession, but only those who complied with the prescribed conditions, came into possession of the blessing contained in the promise. So, here, the persons alluded to are considered as having, "by faith and patience," appropriated, and as now enjoying the blessings promised, "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last day!"

We do not propose to go further into the meaning of our text, and to show how faith and patience are connected with the glory hereafter to be revealed—and how they, therefore, constitute elements of the noblest example which human beings can set before human beings. We use the text simply as suggesting a leading thought appropriate to this special occasion.

The hundred and fiftieth anniversary of the founding of this church naturally turns our thoughts back to the men who founded it. They crossed the waste of waters, not with the hurrying, holiday speed of modern ocean transit, but with the tedious delays incident to the navigation of the deep in lumbering vessels propelled only by winds and sails, at one time stopped by deadly calms, and at others driven from their course by adverse winds. Perching for awhile near the Delaware, they again took wing, and alighted at length on the rich alluvion of the Great Pee Dee. Of them it may be said, as Mrs. Sigourney, with more of poetry than of truth, has said of the Pilgrim Fathers, "they left unstained what here they sought, *freedom to worship God*." And this not because they were better men than the Puritans, but because they held better views of church polity. They were Baptists, and from the very nature of their church organization, persecution of others is an impossibility. It

is the history of Quakers as non-resistants, and of the Baptists as independents, that they have always left others free to obey the dictates of their own consciences in the matter of religion. The Divine plan of church government makes this a logical necessity ; and as cutting off the very possibility of religious persecution, it constitutes one of the evidences that the plan is the Divine one. And yet, as these same churches held that a professed regeneration is a condition of membership, it is easy to see how *personal holy living* and *combined activity* in good works should become characteristic of them.

The church, as a body, had more than half completed the last ten of a hundred years of its existence when it became my lot to form a personal acquaintance with the worthy men and women, who in the succession of three generations were standing in the places of the original Welsh immigrants. It is of some of these I desire to recall some personal reminiscences. Doubtless the church, as I knew it, owed much of its character to the first settlers and their immediate successors, godly men and women, whose works followed them, when they themselves were resting from their labors. Certain it is, that in the long past this church was one of the little coterie of churches which took the lead in those different public measures, which looked to association and co-operation. It was one of the three (Euhaw, Charleston and Welsh Neck) that formed the first *Association* in South Carolina. What a halo of glory is around the head of this trio of churches ! To go annually to Charleston from the Pee Dee was to encounter difficulties and hazards, of which we hardly dream ; imperfect roads, swamps, broad and boggy, streams unbridged, and not always supplied with ferriage ; and yet, like the ancient pilgrims, who made the barren valley of Baca a well, these men of the olden time forgot privation and peril in the thought of the goodly fellowship of their brethren in the Lord. When the little nucleus was formed in Columbia, of what has now grown to be the Convention of the denomination in the State, this church, true to her character in the past, took her place with the far-seeing few who did not "despise the day of small things." In the past, not so remote, if the history of the church were to be given in a single expression, I think it might freely be described as a perpetuated example of Christian activity and refinement. Years ago, when a lady from another part of the State, and of a keen relish for worldly amusements, had resided for some time at Society Hill, she was asked how she liked the place. With perfect candor she replied that she did not like it at all, *because it was Sunday all the week 'round!* Years after this, one of our brethren, remarkable alike for the accuracy of his observations, and for a happy power of expressing them (Dr. J. A. B.), upon a visit to Society Hill, observed to a friend, "What a delightful aroma of refinement there is about the place."

Just so ; there *was* such an atmosphere of refinement, and it was that refinement which springs from genuine piety—the piety that is not held for occasions, that governs on week-days as well as on Sundays. It is to the honor of my predecessor, who filled a pastorate of nearly twenty years, that I found a community remarkably free from the perverted use of the tongue. James calls our attention to the fact that he who governs the tongue is able to govern the whole body, and certainly the Welsh Neck

Church, in 1834, was remarkably free from tattlers and vain-talkers. It is sometimes alleged that Ladies' Working Societies are not as free as they might be from the retail of injurious reports; as if the members meant to compromise matters by giving their fingers to beneficence, and their tongues to mischief. But, so far as I knew, this charge had no application at Society Hill. There were saintly women here, in whose presence a tale-bearer would have stood abashed. And, besides, in default of any interesting topic of profitable conversation, there was always at hand a selected volume, the reading of which would give wholesome and pleasant direction to the thoughts.

Paul says in his letter to the Corinthians: "I speak as a fool; ye have compelled me." He alludes to the fact that the empty boaster's manner of speaking includes a frequent reference to self; a noticeable and redundant use of the first personal pronoun. But it is quite possible, as in Paul's case, that what the fool is doing all the time, one may do on occasions without being foolish. Already I have found it necessary to allude to myself, and may have to do so still more frequently, but I shall depend for my excuse on the nature of the case, and on the intimation from yourselves that the presentation of personal reminiscences would comport with your wishes.

My coming to Society Hill was on this wise: The pastorate had become vacant by the resignation of Mr. Dossey, who had occupied the place about nineteen years. From some cause, the thoughts of the church were turned toward myself, and letters were written. Whether these letters contained a call or merely solicited a visit, I do not remember. But they did not accomplish their object, and the church remained pastorless. At that time a young minister was a great rarity in the State, and the church was greatly troubled to know what to do, except in the one case; they did not agree as to the eligibility of parties named. The matter was made the subject of special prayer for Divine guidance, and on one particular occasion, one of the deacons delivered himself to the brethren, as having obtained some new light: We have been praying to the Lord that we may be united, and we are united on one man, and can't unite on any other. And we have written to him to come to us and he has declined, and we keep on praying to God to direct us; but it seems to me we ought to stop praying until we do more than we have done. The Lord said to Moses at the Red Sea, "Why callest thou upon me? say unto the children of Israel that they go forward." And so he urged that instead of a letter, special messengers should be sent to see the brother on whom their hearts were set, and to lay the case before him. Accordingly two brethren, Major D. R. W. McIver and Col. I. D. Wilson, were deputed to visit Fairfield District and make the wishes of the church known. The messengers made their way to Fairfield, but did not find the object of their pursuit, for he was near Baton Rouge, in Chester county, just then lying very low from a second relapse of fever, and was in the hands of consulting physicians. The messengers, however, made their way to Chester and obtained a promise that if I was permitted to recover my strength, I would visit Society Hill and see the church face to face.

Accordingly, in the fall of 1833, near the close of a three days' journey, one Friday afternoon, just as I was completing my way across

a dam which held back a lively little stream, I was stopped by a portly form, which I recognized as one which, in my boyhood, I had seen as a visitant at my father's house in Charleston. It was Deacon John F. Wilson, of blessed memory. I soon learned that Leavensworth, with its shady water oaks and its broad verandahs, was to be my resting-place for the night. If I may compare small things with great, it was my Appii Forum in my progress toward my point of destination. My kind-hearted brother and his motherly wife had provided that a lovely company of Christian young women should meet me. I mention their names: Elizabeth Wilson, Martha and Ellen Grant, Jane Kirven, Hannah Dabbs and Jane Lide. Most of these names were subsequently changed by marriage, and almost all of those who bore them have passed into that better life where the mutations of earth are felt and feared no more, leaving behind them the fragrant memorials of decided Christian character.

On Saturday morning we were at the church conference, and my first pulpit work was performed with the old Welsh Neck. The effort sent me to bed for that day and the next, but somehow—in what way, I do not now distinctly recollect, the church and myself came to the conclusion that it was the will of the Lord that I should transfer my labors to the Pee Dee country.

About ten years of my life—not counting an interval of about 15 months, when I was absent from Society Hill, being pastor of the Second Baptist Church in Charleston—were spent here; and if a pastor ever received from a people, greater tolerance, more considerate attentions, more delicate sympathy, it has not come to my knowledge. The only drawback to this delightful experience was the pastor's consciousness, that he could not adequately requite the abounding kindness and confidence of a beloved people. He felt as all through his ministerial life he has felt that a deficiency of early advantages diminished his means of illustrating and enforcing Divine truth, either in the interpretation of the word itself or the use of that varied knowledge which may be reaped by industry in the fields of science and history, and may be used in illustration. He was often pained at the meagreness of the repast which he spread, especially when he saw that those who partook did so with a healthful spiritual appetite, which would keenly have relished better fare, but yet made no fastidious complaints of the poorness of the cuisine. More than once he consulted privately with the deacons as to his own wish, to repair to Newton, that he might gain the advantage of better training, but as often was over-ruled by the protests of these good brethren, so that he surrendered his own judgment to the wishes of brethren who had the highest claim to his affection and gratitude. Thus things continued until a call to another line of service several times repeated, induced these very brethren to think that a higher call than that to any pastorate ought to be honored by a compliance, both of the church and its pastor. Thus my halcyon days in the Pee Dee country came to their close.

Precious, precious days; how the remembrance of them is as ointment poured forth! How the men and the women who strove together for the the faith of the Gospel, who endeavored to keep the unity of the Spirit in

the bonds of peace, abide in the memory of the heart as living realization of whatsoever things are just and true and honest and lovely and of good report.

How pleasant it would be to give a pen picture, however brief, of the goodly men and women who made up the membership of Welsh Neck Church. But this is not possible. We cannot even name them all. Let us start from a point in the suburbs. At Centre Hall are Mrs. Grant and her daughters. At Myrtle Hill is Mrs. Jane Dranghon Edwards, watching over her family group of two sons and two daughters with even more than usual maternal care and anxiety. Hard by is Mrs. Dubose, with her fatherless children, Joshua and Jane Kirven. Then there is the residence of Mrs. Governor Williams, with the regular and occasional occupants of the same, her sister-in-law, Mrs. McIver; her beloved friend, Mrs. Fort, and Miss Charlotte Kirven. Hard by is another home, presided over by Mrs. Alexander McIntosh, the eldest daughter of Pastor Dossey, admired from her girlhood as very pretty and very amiable, and as I saw her in her matron life, a charming specimen of Christian simplicity and affection. On the other side of the Williams residence is the summer resort of another family, where the wife and mother is wielding over a family of sons the kind of influence which a superior intellect, combined with genuine piety and fine culture, does exert. She was the daughter of ——— Hansford, Esq., a lawyer of ability, and the wife of Alexander McIver, Esq., for years solicitor of the Northeastern Circuit. In that group of boys was one who now sits as a justice of the Supreme Court of South Carolina. Making our way toward the village, we pass the former abode of Judge Wilds, now presided over by his daughter, the wife of Major D. R. W. McIver. Mrs. McIver inherited the talents of her father, and the scintillation of wit in her conversation and her letters answered to the brightness of her lustrous eyes. Passing to the village proper, her mother, now the wife of Dr. Thomas Smith, with courtly manners dispensed a cordial hospitality, never better pleased than when, with her own hand, she was preparing some little delicacy to gratify the appetite of some suffering sick one. In the large mansion forming the background to quadruple rows of water oaks, was Mrs. Dr. McIver, with the blood of the Greggs and the Marshalls in her veins, and with a trembling Christian hope, which was destined, notwithstanding her fears to the contrary, to flower out in the dark hour of death with the beauty of the night-blooming cereus. On the adjoining lot stood the former residence of the venerable Mrs. McIntosh, whose hardness of hearing partially excluded her from the pleasure of general society, but only endeared the more the pleasure of special conversation with a friend and the reading of her Bible and of religious books. The observer who formed her acquaintance could not fail to see in her a Quaker-like simplicity, united with a ruling love of order and an exquisite neatness. The knocker upon the door and the andirons and their accompaniments upon the background of brick-work brightened with turkey-red, shone like Corinthian brass, while her cap and kerchief always looked as if fresh from the hands of the laundress. And these outward signs had their counterpart in the attributes of her character. Without ceasing she was seeking God's blessing on her son and his family—prayers which God

has answered with signal blessing. In the next home is Mrs. Alexander Sparks, an eminently prudent and judicious woman, of whom her husband once said that he had never made but two bad bargains in his life, and in those cases he did not consult his wife. Now, if any one should infer that Mrs. Sparks was a noisy, blustering, self-asserting woman, nothing could be further from the fact. Her strength was the result of sound practical sense and great goodness of heart—a goodness of heart which made her hand ready to help in every call for aid. Across the street in the home of Mr. David Gregg was his noble wife, who, though not a communicant, desired to be so. In the equipoise of quiet dignity, of a meek and gentle spirit, Mrs. Gregg left memorials of her influence in her daughters, Mrs. James H. McIntosh (now dead), Mrs. Etsell Adams and Mrs. John J. McIver, and in her only son, Bishop Gregg, of Texas. In the adjoining residence, the home of Mr. Caleb Coker, was his honored wife, still numbered with the living, and of whom, for that reason, I cannot further speak than to say that sons and daughters, fulfilling life's great end, rise up and call her blessed. A little further back from the main artery of the village was the home of Miss Nancy McIver, of Miss Eliza Evans, Miss Rachel Holloway and Mrs. Griffin and her bright boys and loving daughter. This was an abode where Jesus would have felt at home as in the house of Martha and her sister Mary. Miss Eliza Evans was too deaf to hear much of conversation, but she read constantly, and having a strong taste for the poetical, she charged her memory with passages tender or beautiful or sublime, and in her own peculiar manner would repeat them to others. Of dear Mrs. Griffin I must say, that if gentle, earnest sympathy and unsparing attention to the suffering constitute a claim to the title, she deserved to be called a sister of charity. But the time would fail me to speak of Mrs. Watson and her daughters, of Mrs. Betsy Edwards and Mrs. Bouie, of Mrs. Douglas and the venerable Mother Sparks, and others still to whom the welfare of the church and the glory of God were objects of prayerful interest.

We have taken this bird's eye glance at the honorable women of the old Welsh Neck in the expectation of dwelling a little more at length on that group of them found in the home which has been referred to as the Williams residence, a home whose hospitality the young pastor and his household were permitted to share during the time when a parsonage was being erected. The central figure in that group was Mrs. Williams herself, the widow of Gen. David R. Williams, an ex-Governor of the State and an ex-member of Congress. Mrs. W. belonged to the old family of Witherspoon, her father and uncle having an heroic record in the account of the Revolutionary struggles of our forefathers. Mrs. Williams was a tall, finely proportioned woman, with regularly formed features, a clear cut mouth; lips neither too thick nor too thin; a nose slightly aquiline, soft hazel eyes, a complexion too sallow for beauty, and a voice and manner in which truth, sincerity, kindness and dignity seemed unmistakably blended together. In a sermon occasioned by her death, I remember to have employed a comparison of the transparency of her character with the limpid clearness of the streams of limestone water, where the beholder sees distinctly the very pebbles on the bottom.

Before I formed a personal acquaintance with Mrs. Williams, my for-

mer pastor, the Elder Basil Manly, had said to me of her, "She is fit to be the wife of a president of the United States." This, bear in mind, was said at a time when the presidents were models of dignity and worth; when Martha Washington, Mrs. Adams and Mrs. Madison were in the speaker's eye. One of the Welsh Neck ministers once quoted to me the remark of another, that if a person could be saved without conversion, it seemed to him Mrs. Williams was that person. The day that she died I alluded, in conversation with her step-son, Col. Nicholas Williams, to the fine remark of Wm. Jay, that notwithstanding the vulgar prejudice, many a step-mother has been a mother indeed, when with the the tears rolling down his manly cheeks, he said: "My dear sir, I have never known the difference." Time and again, when special calls would be made for charitable contributions, has she transmitted through the hands of her pastor her willing gifts—sometimes a hundred dollars at once, and always with the request that the donor should be unknown, and with the added request for prayer, that God would enable her to be a faithful stewardess of what was committed to her hands.

Some incidents connected with the commencement of her hope in Christ were remarkable. She had long been the subject of deep religious impressions, but the question of her relationship to Christ had never been satisfactorily settled to her own mind. One of her regular daily habits was a devout reading of the Holy Scriptures. An edition of the Bible in four volumes was always at hand, and as soon as the breakfast things were cleared away, she took her accustomed seat and commenced her reading. At the time referred to, her husband, Gen. Williams, was carrying on a very heavy piece of work, in the construction of a bridge over the stream and swamp of Lynch's Creek, some 50 miles from Society Hill. The size of this stream entitled it to be called Lynch's River, for in volume of water and extent of flow, it surpasses many another stream in the State, designated with the name of river.

On a given morning at the breakfast table, Mrs. Williams stated she had a very vivid and unpleasant dream the night before. She had dreamed that a special messenger (Smart), one of the General's favorite servants, riding "the clay-bank mare," one of the numerous animals taken to the scene of labor, had brought word that some accident had occurred, and that General Williams was fatally injured. The table having been cleared away, Mrs. Williams took her seat as usual and opened the volume before her, when the noise of the opening of a gate on the eastern side of the lawn attracted her attention, and sure enough there was Smart, riding the clay-bank mare. Powerfully impressed by the stange co-incidence, she cast her eye upon the volume before her and read the words, "Be still; and know that I am God." Just then and there, as she subsequently averred, did she bow herself absolutely to the righteous sovereignty of God. In the exercise of an unqualified submission, she accepted Christ as of God made unto us wisdom and righteousness, and sanctification and redemption. Thus in an hour of deepest darkness, light sprang up. The messenger had brought word that General Williams, though badly crushed by fallen timbers, was still alive, and Mrs. W., accompanied by the accomplished and skillful family physician, Dr. Thos. Smith, was soon on the way to the scene of the disaster. May I mention, by the way, that

Gen. W. would not allow a thing to be done for his own relief until the servants who were injured had been first attended to. He blamed himself for an unnecessary risk, in raising heavy timbers, involving danger to others, as well as to himself, and then he was a fine example of a type of character, which the patriarchal form of Southern society tended to nourish—a just, generous, noble care for the well-being of dependents.

But to return to the domestic group, of which Mrs. Williams was the centre figure. One of these was the venerable Mrs. McIver, the widowed sister of Governor Williams. Nervous disease, attended with very acute paroxysms, confined her to the house, and largely to her chamber. Yet her spirits were high, her opinions positive, her manners courtly. When I once said to her that I hoped her son, Major D. R. W. McIver, would one day preach the gospel, she responded, "What? Will McIver preach the gospel? never; no; never." I had seen the interest which he took in reading to the black people on Sunday mornings. I knew that his solicitude for their spiritual welfare was deepening from this very exercise, and felt a strong persuasion that an entrance on the work of the ministry would be the issue. The mother thought of him as her jocund, laughing son, generous and full of good impulses, but not the stuff to make a preacher out of. And I suppose she died with that impression. But her young pastor lived to see her son zealously laboring as a good minister of Jesus Christ.

Another figure in this group was Mrs. Catharine Fort, the widow of — Fort, of Georgetown, and a daughter of Rev. Edmond Botsford, who was for many years pastor of the Baptist Church in Georgetown, having once been pastor of the Welsh Neck Church. Mrs. Fort was a deeply pious woman, with a natural temper perhaps as lovely as ever adorns female character. The gentle expression of her sweet face seemed to betoken a soul full of "the peace of God." It was beautiful to see the affectionate confidence between "Aunt Williams" and "Cousin Kate."

The third figure in this group was that of an old lady, not always present, but honored with marked respect when she was there, Miss Charlotte Kirven. This remarkable old lady was herself a study. Born in humble life, never above the necessity of her own personal labor for a support, always attired in the simplest garb—a homespun or calico dress and a Virginia or an untrimmed cottage bonnet; yet, she was always a welcome and honored guest among those accustomed to the indulgences of wealth. Dr. Smith, who could not tolerate an idle poor person, always treated *her* with marked deference; indeed, used to cite her as an evidence that poverty was no excuse for indolence and ignorance. But what was remarkable in Miss Charlotte's case was the amount of reading she had done, and her mastery of what she had read. It was interesting to observe the twinkle in her deep-set grey eyes when some point in theology became a subject of conversation. She would refer to the opinions of Wesley and Fletcher, of Bunyan and Fuller, with clear grasp of their views, and often with an exact citation of particular passages. Andrew Fuller was especially a favorite with her. This acquaintance with books was not effected by dawdling over her work, but she saved the odds and ends of time, turning to good account moments that might have been wasted in listlessness or in gossip. It was really quite remarkable

to see the little old woman, with her high cheek bones and freckled face, and her simple garb, throwing out observations which would have been recognized as appropriate in the lips of a man of letters.

I have dwelt so long on these "honorable women" as to leave but narrow limits for reminiscences of the other sex. Omissions I must make, and I know not how better to do than to give a glimpse of the men who filled the deacon's office during my pastorate.

Of these I shall mention first Daniel Campbell, a Scotch Highlander, who said of himself: "I was a Baptist before I ever saw a Baptist. The New Testament made me a Baptist." He was, in fact, one of a colony of Scotch people who came to this country under rather peculiar circumstances. It was the result of a religious awakening which had a remarkable origin. It seems that a man in humble life, a cobbler by trade, in reading his Bible came upon the doctrine of *the new birth*, of which he had never heard any thing from the pulpit. With this new discovery he continued to search the Scriptures with intense interest and with prayer for Divine illumination. Relieved at last of the burden of guilt by a personal faith in our Lord Jesus Christ, and feeling the ineffable joy and peace which such a faith induces, he began to read the Scriptures to his neighbors and to tell them of his own happy experience. Soon his little cottage could not contain the companies that gathered in the evenings to listen to these readings and exhortations. They assembled under the trees, large and interested audiences. Mr. Campbell told me that he had seen the daughter of the lord of the manor shedding tears freely as she sat in her carriage on the outside of the crowd, listening to the earnest words of this good man.

Many came to exercise like precious faith. And now, still further seeking in the Divine Word for guidance, they came to see that it was the duty of believers to be baptized. What this was, comparing Scripture with Scripture, they saw to be different from that which they had been accustomed to call baptism. For a time they were in a quandary, out of which, however, they were relieved by the information of a traveler, who gave them to understand that in a distant city was a company of people who believed and practiced in accordance with the views which they themselves held. Upon this information they sent a deputation of nine men to said city. These nine men were baptized and were the nucleus of a Baptist Church in the Highlands. One of their number was long known in Richmond County, N. C., as Father White, and was at one time pastor of the Welsh Neck Church.

Mr. Campbell was not baptized in Scotland, but his convictions of duty were formed there.

He was a poor man, occupied as an overseer from my first knowing him to the day of his death; and yet, in a community then abounding with wealth, he was placed in the office of deacon. The fact is explained by the solid worth of his character. A man of sound judgment, of an integrity which commanded the respect of everybody, familiar with the Scriptures, clear and retentive in his memory of whatever he read, staunch and resolute as a countryman of John Knox is wont to be, and withal deeply devout, he was a man to fill the office with eminent success. I was often struck with the use he made of the weekly religious paper. He mastered

the contents of the substantial articles and could recall them like one trained to critical analysis. He died during my pastorate.

Mr. Peter K. McIver was, for a time, in the Welsh Neck deaconship, having filled the same office previously at Antioch. Were the world filled with such men as he, wars would cease and court houses would crumble down. Kind, gentle, patient, modest, conscientious, he was greatly loved at home and thoroughly confided in by his brethren and the whole community.

Another occupant of the deacon's office for a part of the time of my pastorate was the late Hon. Thomas P. Lide, the genial, generous, sympathizing and devout man, to whom honors came not because they were sought, but because they were due. He was a graduate of Union College, Schenectady, N. Y., under the presidency of Dr. Knott. Before his settlement at his beautiful home, near Springville, on Black Creek, having married Miss Elizabeth Sparks at Society Hill, he made this place his residence. This gave me the opportunity of an intimate acquaintance which I number among the rich blessings of my life. In the church conferences, in the Union meetings (held on the 5th Lord's days), and in the annual meetings of the Welsh Neck Association (then embracing churches in Chesterfield, Darlington, Marlboro and Marion districts), he often spoke with telling effect; for he never spoke for the sake of making a speech, but from earnest conviction and the movement of spiritual desires. Belonging to a family known for their intelligence, but inclined to be too reticent, this readiness to communicate was the more remarkable in him. His expression was always terse, and his manner grave and deliberate. Few had a more appreciative sense of the humorous, but it was equally free from the bitterness of satire, on the one hand, and the levity of buffoonery on the other. It was the fine play of what Andrew Fuller has called sanctified facetiousness. It did not disqualify him for going into the prayer-meeting and leading in the songs of praise or in the utterances of prayer and supplication. It did not hinder him from listening with undivided attention to the ministrations of the pulpit. How often have we seen him exhibit his tender sensibility to the truth by his eyes suffused with tears and then turned to find an answering sentiment in some other lover of the truth. He was one of those hearers that make preachers preach. Nor was his pen suffered to be idle. The readers of the religious press in South Carolina of years ago will remember his initials, T. P. L. In the circulation of religious literature he took great interest. The Welsh Neck Association, long before the war, had a system of colportage, and the house of this dear brother was the depository of the books, which he furnished to the missionaries, procuring fresh supplies as older ones were exhausted. This was a labor of love, in which he greatly delighted. The visits of these self-denying men to his well-appointed and most hospitable home were made cheery by his own large-heartedness and the cordial, gentle spirit of his most amiable wife. In the promotion of the interests of agriculture he took an active part, as he did in every measure looking to the public welfare. The willing suffrages of his fellow-citizens invested him with the office of State Senator. He was an active trustee of Furman University when the institution took its larger form; and when its theological department was subsequently cut off to

form the nucleus of the Southern Baptist Theological Seminary, he was one of the original Board of Trustees of the Seminary.

May I mention two incidents as illustrative of the character of my noble Christian brother? One antedated the war; the other was subsequent to it:

At a meeting of the Convention at Society Hill, his former pastor was, for special reason, purposing to go to Charleston, but, by violent cold, recently taken, was almost incapacitated for traveling. There were two modes of going, one by stage, running to Georgetown, and thence to the city; the other by railway from Camden, but Camden more than fifty miles off. But I was given to understand that the question of ways and means must not worry me for a moment. Without detailing his plans, the thoughtful benevolence of my good brother removed the pressure of any care. I was to go that evening to his house, where, if matters grew worse, I was sure of medical attention and good nursing. In the morning, with little change, and the anxiety to reach the city still continuing, my friend's commodious family carriage was at the door; and when I had entered it and taken my place upon its cushioned seat, behold he himself mounted the steps, and taking his seat, assured me that he would hear to nothing else than being the companion of my journey. That night in Camden he waited upon me with all a brother's tenderness, and in the morning saw me safe on board the train. Is it strange that I should think of him as John did of Gaius, his dearly beloved, whom he loved in the truth. Were a justification needed for such a recital as this, I would find it in 3 John 5-8.

The other incident belongs to the post-bellum period. The vandalism of General Sherman's army had swept over parts of South Carolina like the breath of the sirocco. Houses rifled or burnt, cribs and meat-houses emptied, furniture mutilated with bayonets, silver carried off, and crockery smashed into bits; cattle, mules and horses driven off; wagons, carts, carriages, buggies, plows and hoes consumed in bonfires; these were some of the means of impoverishment employed to break the spirit of our people. And in many instances it had the effect of shaking confidence in God as the hearer of prayer. Religiously believing that they were right, and having made an appeal to God for vindication, men could not understand the fatal issue of the war, excepting on the supposition that God does not hear prayer. They forgot that outside of the Jewish economy God has nowhere promised immunity from physical evils to the workers of righteousness; that the Chaldeans were not better men than Job because they marauded successfully upon his herds and left him stripped of everything; that Alexander Hamilton was not a worse man than Aaron Burr.

It was in the dark days after the war, when it was necessary to provide temporary means to keep our educational efforts from being submerged by the stygian tide which was flowing over the State, that it became my duty to visit the Welsh Neck Association. The body met at Mt. Elon, and here it was my privilege, in going to a friend's house for the night, to take a seat alongside of dear Tom Lide in his own conveyance. It was a rickety buggy, the seat of which had lost its guard, while its creaking joints and wheels induced me to believe that the enemy

had spared it as not being likely to be of use to anybody. Here was a change from old circumstances; but I can testify that in the pious spirit of its owner was no change. We talked about God's providences, but not one note of complaint, not one sentiment of distrust fell from his lips. The same man who in affluence had been cheerful, thankful, studious of duty, exhibited the same qualities, only more strongly, as the stars shine brighter in the sky not suffused by sunlight or moonlight.

The deacons who were in office all the time of my stay at Society Hill were John K. McIver and John F. Wilson.

Dr. McIver had not long been in office when I assumed the pastorate.

In the popular mind of Darlington District (now county) he held a place for sense and worth with such men as Judge Evans, Hugh Lide and Timothy Dargan. His personal bearing was self-possessed and dignified; his habits systematic and regular; his utterances simple, direct and never extravagant. By those who knew him, anything that he said was understood to mean all that the words conveyed. He used no asseverations; no emphatic repetitions; his yea always yea and his nay nay. With no pretension, no apparent consciousness of superiority, he was easily accessible to others, giving sympathy to the suffering and the benefit of his advice and help to those who felt the need of his judicious counsel. We occasionally meet with men of a certain type with whom jokers never take liberties, not because the jest might evoke irascible feeling or tart reply, but from a sort of instinctive sense of the unfitness of the thing. Dr. McIver commanded this kind of respect.

But it is time to stop this imperfect analysis, and give some facts. He kept the records of the church, and was never behind hand in writing them up. He conducted the singing, having a great love for music, a voice of fine volume and very melodious, and a deep spiritual relish for this form of devotional exercise. He was always at prayer meeting, and was almost invariably called upon to take part. In doing this it was observable how appropriately he expressed himself in the language of the Scriptures. He was superintendent of the Sunday school, and doubtless his own exceptional punctuality contributed to the formation of that character which the school has since borne.

In this connection let me mention an incident that may be of use to others. About the time of the formation of the school, a meeting of the teachers was held, and Dr. McIver was called on to lead in prayer. He begged to be excused, backing up the refusal with the remark, "You do not know my weakness." But he was assured that in that feeling every person present deeply sympathized, and was given to understand that we should expect him to go forward. This he did, and put up a prayer profoundly reverent and humble, and admirably couched in the diction of the Bible. Several years afterward he alluded to this occurrence, and thanked his pastor for not allowing him to forego his duty, alleging his conviction that had he been excused then, other refusals would have followed, and thus have formed a habit of neglect which could only have operated injuriously on his religious enjoyment. He pitied most sincerely those professors of religion who stay away from prayer meetings for fear that they may be called on to lead in prayer, or who, if they go, dread the liability to be asked to lead in the devotional exercises. He enjoyed

with keen relish the ministers' and deacons' meetings which in those days preceded the Union and the Associational meetings.

And this suggests another incident illustrative of his character. At a most delightful meeting at Bennettsville, he staid with a number of us at the house of Rev. Campbell Stubbs. At an early hour of Sunday morning, when others were looking forward to the enjoyment of the day as "the great day of the feast," with twelve miles and a ferry-crossed river between him and Society Hill, Dr. McIver, turning away from the religious gratifications immediately around him, mounted his horse in order to be present and on time at the Sunday school. How harmonious with such a beginning is the subsequent "evergreen" history of this institution.

I will mention one more incident as illustrative of his character. At a conference meeting when some point of special interest was under discussion, Cap. Edwards (R. G.), a truly godly and zealous man, but liable in the heat of debate occasionally to use too strong an expression, had made some remark that was offensive, (probably implying inefficiency in the deacons). In replying to what he had said, Dr. McIver alluded to this remark as *impertinent*. This was on Saturday. The next day before public worship began, Dr. McIver requested me to call the church together for special conference. When they convened he referred to the meeting of the day before and of his having characterized a brother's remark as *impertinent*. "I have nothing to say of the justice or propriety of that brother's conduct; I am concerned with my own, and I wish to retract the language used by myself in pronouncing what he said as *impertinent*. Difference of years and difference of relations will not justify the use of such language, and I beg to recall it." The words were scarcely uttered, when the Captain sprang to his feet. "No, Brother Moderator, it was all *my* fault. I should not have used the language which I did," &c. Thus what looked like a painful case of variance between brethren was instantly brought to a close, with the added pleasant consequence that Captain Edwards' esteem for Dr. McIver seemed to have been deepened by the occurrence. "The work of righteousness is peace, and the effect of righteousness quietness and assurance forever."

Dr. McIver was an active and generous supporter of denominational education in South Carolina, giving both his time and money. His second son (who bore his name and who fell in the Confederate service as the captain of a company), was a member of the first graduating class in Furman University. His fellow graduates were Dr. J. B. Hartwell, missionary to the Chinese; D. C. Brian, M. D., of Texas, and Colonel R. B. Watson. Dr. McIver's oldest son had just completed his course in the South Carolina College, when he died, in the full hope of a glorious immortality. Four daughters still live—one the widow of Rev. R. Furman, D. D., of Fort Worth, Texas; one the widow of Dr. S. H. Pressley, of Society Hill; the third, the wife of Colonel Zimmerman Davis, of Charleston, and the fourth the wife of Robert B. Watson, of Ridge Spring, South Carolina.

I have left little space for a pen picture of him who was longest in the deacon's office, and who, with a humble sense of his own worth, was long

regarded both here and in the regions around as a standard of Christian consistency.

I have already alluded to the impression made upon me in my boy days by the pious bearing of Mr. John F. Wilson. Ten years' intimate intercourse with him in my manhood only deepened this impression. Naturally sedate, he was religiously reverent. He was eminently a man of prayer; quiet, cautious in a high degree, and conscientiously abstaining from everything like a mere show of feeling, those who knelt near him could perceive his participation in a prayer by an irrepressible, deep breathing which, all unconsciously to himself, betokened his sympathy. He was very tender of the feelings of others. A friend once said to me, "If Mr. Wilson saw one of his sons standing in the way of the descending sweep of a cotton press, he never would say to him, 'Get out of the way there!' but, 'My son, hadn't you better get out of the way of the sweep?'"

He was greatly grieved by the appearance of ill temper or ill conduct in others. In view of the prevalence of intemperance, he practiced total abstinence. Indeed, I am inclined to believe that the honor belongs to him of bringing about the effort to reduce the evil by means of a social organization. At the house of Mr. Robert Weston, somewhere between 1825 and 1828, a number of delegates to the Charleston Association were entertained. Among some of them, at least, the conversation turned upon the subject of drunkenness and the possibility of abating the evil by an agreement among good men to give up the indulgence of liquor drinking. Mr. Wilson's earnest talk had a decided effect on the mind of one of the ministers, Rev. Jesse Hartwell, who agreed (whether with others or not I do not know) to join Mr. Wilson in a pledge of abstinence. The next morning when the decanters were placed on the sideboard for the customary ante-breakfast potation, Rev. Mr. Mallary, having prepared his glass, summoned the attention of his brother Hartwell, to remind him of how great a pleasure he was denying himself by his new pledge. At the next year's meeting of the Association, Mr. Mallary preached the introductory sermon, when his text was, "Wine is a mocker; strong drink is raging; and he that is deceived thereby is not wise." He had thought over the facts connected with the drinking customs of society, and was thoroughly aroused. He gave to the press article after article under the general name, *The Marvelous Doings of Prince Alcohol*. Public attention was thus called to the enormous evil, and a simple but efficient means of arresting it was set on foot. Thus "two are better than one." The unassuming Welsh Neck deacon would never have appeared in the role of a reformer, but his words stimulated his bolder and more energetic brother to action. It reminds us of the diffident Melancthon counseling, and the courageous Luther precipitating action.

He was scrupulously honest. For many years he was treasurer of the Association, or of its Executive Board, and he was careful not only to have his paper-exhibits clear and clean, but he used a separate bag for each separate fund. The contents of each one of these little receptacles would show the exact condition of the fund on hand. If the Chairman of the Executive Committee was appointed to write a letter to a missionary

or to a beneficiary at Wake Forest, the good old gentleman would be sure the next time they met to take from his waistcoat pocket the "seven-pence" (twelve and a half cents), charged as postage, and insist on his receiving it. "Straws show which way the wind blows," and such little things as these show the rule of strict integrity in the man. In his view, an agent serving you should not be made to bear the expense of the service. Neither the recipient of the letter nor the writer was justly chargeable with the cost of the mail, and therefore it must be paid by the committee.

This sense of justice, showing itself in minute affairs, once led a brother deacon of the Cheraw Church (the late A. P. La Coste) to remark to me with his French animation, "No one ought to doubt the reality of religion who knows the character of John F. Wilson. He insists on a settlement to a cent, and then on his way home, if he meets a poor fellow suffering with bare feet he will give him the money to buy a pair of shoes."

This prudently economical and punctiliously accurate accountant was "a lover of good men," and probably delighted in nothing more than in extending hospitality to the servants of his Lord and Saviour. When a minister was likely to be coming southward, he would write to invite him to his house. Brethren passing through Society Hill on their way to and from Union and Association meetings, calculated, as a matter of course, on the most cordial welcome from himself and the noble Christian woman who blessed his home.

It is time for me to stop, but I cannot close these reminiscences without some reference to the colored people.

They constituted a large part of the congregation. On Sunday mornings, while Sunday School was in progress, quite a number listened to the reading of the Scriptures and other religious books (as *Pilgrim's Progress*, *The Holy War*, *Sambo and Tony*, &c.) This service was conducted by Major D. R. W. McIver. They attended the 11 o'clock preaching in common with the whites, and at the close of this service the pastor preached to them separately. Some of the whites would stay in to this service and some of them were known to have said that they liked the sermon to the black people best. In the afternoon it was understood that the pastor would be in his study for conversation with any desiring any special instruction and particularly with those desiring to join the church. The profession of religion among them was guarded with much care. There were seven colored deacons, who were charged with inquiring into the connubial relations of parties applying for baptism. That loose views of personal purity and of marriage obligations should have prevailed among the descendants of long generations of polygamists is not to be wondered at. Some have supposed that these evils are to be ascribed to their servitude, but this is a mistake. There were instances of unrighteous and cruel masters, who criminally disregarded the conjugal relations among their slaves, but these were the exception, not the rule; just as tyrannical husbands and cruel mothers and brutal fathers are not the rule, but the exceptions. The improvement in social morality among the blacks was manifest and progressive. Never before in the history of mankind had so great a mass of human beings been lifted from savage barbarism to an incipient civilization as the mil-

lions elevated by Southern servitude, controlled as it was, to large degree, by Christian men. Church relations and discipline tended strongly in the same direction. Indeed an intelligent friend once remarked to me that the colored members of the church were coming to be regarded by the other negroes as a kind of aristocracy, and that there was danger of this proving a temptation to join the church. At any rate there was, in the large membership at Society Hill, a decided tone of good morals, and of unquestionable piety—slaves then, as in Apostolic times, “adorning the doctrine of God, their Saviour.”

The images of a number rise distinctly to my view, along with the mutual confidence between them and their owners, but out of them I beg to recall a single specimen from each of the sexes. The first I mention was known as *Maum Dinah*, the property of Alexander McIntosh, who had nursed her master in his childhood and performed the same office for his children. So thoroughly trustworthy and sensible and sympathizing and handy was this good woman, that her presence in the sick chamber was greatly valued. She put on no airs, was really glad to have an opportunity to serve others, and though not forward to speak, yet when she did so, it was edifying to see the strength of her faith and the spiritual wisdom of a deeply experienced Christian. She maintained family worship in her own cabin, and one evening in the week all her children, who had families, with others who would join them, were made welcome. This she did without sympathy from her husband, but after many years she had the satisfaction of seeing her children and her husband baptized in obedience to the Saviour, whom she loved and served. In her quiet way, she would place in my hand her two dollar contribution to the cause of Missions.

The other name which I take pleasure here to record, believing fully that it is written in the Lamb's Book of Life, is the name of *Daddy Billy*, one of the deacons. He was the superintendent of one of Dr. McIver's plantations. He was a venerable person considerably more than six feet in height, and while Maum Dinah had the pure African physiognomy in the shape of features and in color, his face showed more of the Moorish style. He was piously reflective and the objects within the range of his observation became associated with religious truth. In telling of the trouble of soul which he had when under conviction, he said that he came upon a tree; the sawyer was at work; he thought of the foolish thing, rejoicing in killing the tree without knowing that that very thing would carry it into the fire. He saw in it an emblem of himself in his sinful follies, destroying his own soul. He once illustrated the good of preparation of heart for the profitable use of the means of grace by this homely, but telling simile: “When the griddle-iron is hot, a little bit of grease will run all over it.” Caught out once by a violent wind, a large oak near him was broken off, but the saplings and the broom sedge lay down before the blast, and when the storm was over, rose up again unhurt. The old man saw in this the danger of pride and the safety of a humble spirit. It was a fine instance of the genuineness—the *naturalness*—of his religious spirit that in the language which he used in prayer, an appellation for God which he frequently used was drawn from his personal experience. In tones expressive of mingled trust and reverence, he would say, *my kind*

Master in Heaven. The whole community, white and black alike, respected him for his sincere piety. My intimate friend and brother, Maj. D. R. McIver, once said to me, "In my early life I tried very hard to be an infidel, but there were two arguments I could not get over; they were John F. Wilson and Daddy Billy."

Upon the plan adopted, I have completed this memorial, necessarily omitting many things relating to persons and occurrences, which it would have been pleasant to record, and I ask upon it the blessing of God, that it may prove helpful to those who may be striving by faith and patience to walk in the steps of such as inherit the promises.

BAPTISTS AND THE PEOPLE.

BY REV. G. B. MOORE.

It is customary to speak of the undifferentiated masses of mankind as the people. The term thus employed at once brings before us that large class that enjoys no hereditary distinction or conventional prestige, or established social and legal precedence, the uncrowned rulers and untitled nobility that exist and act their part in all societies, under all forms of government. If we would discover the genesis and trace the growth of Baptist principles, if we would comprehend our present position and religious significance, and grasp the promise of our beliefs and peculiarities for the future, we must turn to the people. We must study their social, moral and religious necessities and possibilities. You are aware, my intelligent hearers, that, as Baptists, we are permitted to look back to no throned monarch boasting the title, "Defender of the Faith," as our patron; to no ecclesiastical autocrat as our pilot in a stormy, revolutionary period; to no electoral college of temporal princes counseling as our protectors; to no solemn assembly of divines as the source of our doctrinal unity and the unchanging standard of authority; but that all that we are and all that we have been, must be attributed, under the blessing of God, to the common sense and discerning religious instincts of the masses of our fellow men. With these our principles have ever symbolized. From this seat of power our cause has been upheld, and it is from this central residence of sovereignty that our views are to go forth to the ends of the world.

The philosophical student of history, if we suppose him entirely ignorant of our past, could readily detect on our beliefs and practices the stamp of the people, and could shrewdly guess our starting point, and might reconstruct, in general outline, our past history. He would perceive upon the most casual examination an absence of oligarchic and autocratic ideas and tendencies, and a manifest presence of democratic sentiments and views in our conception and application of Christianity. The whole genius and trend of our faith and church polity would tell whence we came. Often an idea, an institution tells its own story in language which the thoughtful man need not misinterpret. For example, blot out the past of Episcopacy, and yet the philosophic historian would find no difficulty in telling its probable origin. Here is a set of ideas, a system of principles that could not have been born of the popular mind, though it may have been imposed upon and finally accepted by the people. The standpoint is hierarchical aristocratic, and suggests the dominance of the few, and not the legislative concurrence of the many. We here perceive no evidence of the people's way of looking at power and prerogative.

It was a memorable event in ancient history when, at Athens, Kleisthenes, worsted by his political rival, Isagaros, "took into partnership the

people, who, under the Solonian constitution, had been before excluded from everything." This was the birthday of Athenian democracy, the dawn of the most illustrious age of classic history, the beginning of the century during which learning, art, eloquence and philosophy reached the highest point attained in ancient times. The high-born Alcmaeonid "builded wiser than he knew." He laid the foundation of Athens' greatness. The citizen, henceforth privileged and dignified, became the potent and controlling factor of society and politics. He regarded the aggrandizement and the glory of his city as his own honor and elevation. He naturally felt a personal interest in the State. His zeal for its welfare was stimulated to noble exertion, and his patriotism became the intensest passion. The obscurest citizen could rise to importance, and was inspired with a sentiment of worth and dignity. He might have his place in the popular assembly, and take part in national deliberations. When Ephialtes brought down the laws of Solon from the Acropolis to the neighborhood of the market place, thus stripping the Areopagus of its time-honored authority, and when the popular dicasteries were established by Pericles, the plain citizen could sit clothed with the judicial power of the State, representing the honor and majesty of Athens. This was just the state of things adapted to bring out all that was noble in a people, to produce statesmen, orators, artists, poets, generals, philosophers. The way to distinction lay open to all. Any might aspire to be a Phormio, a Pheidias, a Pericles. It was Athenian democracy that inaugurated the epoch of Athenian glory. It was free speech and equal laws that paved the way for the maritime supremacy and hegemony of Athens. It was the popular dicastery that gave birth to Greek oratory; that in a measure produced Greek political and speculative philosophy; that helped to give the world rhetoric and grammar; that contributed much towards making an age to which the eyes of all succeeding generations have been turned with wonder and admiration. The expulsion of Hippias and the establishment and growth of the Kleisthenian constitution made Athens "the eye of Greece," the intellectual light of antiquity.

Some centuries later than the date of the great constitutional changes at Athens, there appeared upon the stage of the world's history a man of transcendent intelligence with a divine commission and authority, the wisest man that ever grappled with the problems of moral and religious reform, the Son of God, whom the sacred oracles had predicted from the remotest times. And since he came to uplift the race, it is instructive to study his method of approaching men, and to observe where he lays hold on them. In this way we may discover some clue to the chosen method of infinite wisdom. When we turn to the gospel history we find that Jesus of Nazareth is a man of the people. We find this significant testimony: The common people heard him gladly. As he reaches forth his hand, he grasps humanity not only at an accessible and tangible point, but also at a strong vital point. He does not seek to engraft his truth upon the withering top and decaying branches of society. He passes by the doctors of the law, prepossessed by their own wisdom, the priestly class sunk into a petrified traditionalism, and the Pharisees standing encased, as it were, in a steel armor of pride, intolerance and blinding narrowness. He plants the seed of truth where it can take root, entrenches his ideas in the popu-

lar mind, buries the germ where it will inevitably spring up, and, with sublime faith, commits his cause to the common sense and religious instincts of the masses of mankind. He speaks the language not of the portico or of the academy, but of the people. Though he spake as never man spake, yet he spoke as inspired men have ever spoken, in the clear, vigorous, concrete and suggestive words of everyday life, the mother tongue of his hearers. His words were life and spirit. They lodged in the minds of men great vital, active, exhaustless thoughts; thoughts that breathe and burn with undying potency through the revolving centuries.

It cannot escape the notice of those who read the gospels with any degree of care that our Lord, in his teaching, dealt with the permanent and universal elements of morality and religion, to the exclusion, in a large measure, of transient and local issues. This peculiarity appears in nothing, perhaps, more decided than in his choice of the people as the depository of his doctrine. He selected as the basis upon which to operate in a great religious movement, the eternal element of society, that element that is as persistent and universal as the race itself. Suppose, on the other hand, he had sought an alliance with the hierarchical party, the spiritual aristocracy of Jerusalem, or confined his instruction to members of the Sanhedrim, how can we avoid thinking that the result, humanly speaking, would have been different from what it was? Would the spirit of his teaching have been characterized by the breadth and depth and power that render it to-day so pre-eminently a religion for humanity, a religion affording room for freedom of thought, unfettered human development, a development of all the moral and spiritual elements and energies of the ever-living multitudes. Yes; the multitudes never die. They survive the revolutions of governments, and the overthrow of empires. Hierarchs, knights, nobility, feudal lords, despots rise for a moment, above the heaving masses of mankind, then sink forever in the all-engulfing abyss of time; the people live on. And the idea that is adapted to the people and enthroned in their esteem and favor, is received into an everlasting habitation. The Founder of Christianity, as a wise master-builder, dealt with the permanent forces of the world.

Again, the great Teacher laid hold upon that which is universal. His ideas are constructed on a large scale, as if there were anticipated for them an indefinitely prolonged career under the most diverse conditions. Humanly speaking, it may be said that the grand outlines he traces indicate the prophetic insight of genius. Expansion, enlargement, growth seems to be an ever-present idea in the teaching of the Lord, and comes into prominence in more than one parable. He appears to be looking far beyond the hills of Judea, and the mountains of the North; and as the sighing of the Mediterranean breaks upon his ear, it may be he glances beyond the waters of the great sea to the mighty, uprising nations of the West, now growing on the banks of the Danube, the Rhine and the Thames, and already defying the Roman rule and arms. And he realizes that if his kingdom is to grow and become universal, he must lay hold upon the great masses, the social element that is everywhere present. To conquer the world he must win the favor of the people.

Not only so. The permanent and universal element is, in this case also, the powerful element. The Athenian politician to whom reference

has been made knew this; and the fierce struggle between the patrician and tribunician powers at Rome attest it. When Sakya Mouni, whose followers number one-fourth of the human race, rose above the narrowness of Brahmanism, and appealed to the people, proclaiming his doctrine as a boon and blessing to men irrespective of caste distinctions and social prerogative, he assumed historic importance thenceforth, and became a fisher of men. And when Mahomet turned to the people, and inspired them with enthusiasm and secured their allegiance to Allah and his prophet, and armed the people with the scimitar and the sword, glimmering under the uplifted crescent, the wild son of Abraham gave the world its third great monotheistic religion. The Orient went down before its spirit of fierce propagandism, and but for the battle of Poitiers, we know not what would have been the fate of the Christian West, the last hope and asylum of the cross.

The religion that is adapted to the people, that evokes their sympathy and secures their loyalty, is the religion that triumphs. It is the religion that wields the power behind the throne. And Christ, in taking hold on the people, laid hold on the lever of the world. The people give strength and persistence to religious ideas, whether those connected with the Druidical oaks of Britain, the sanctuary of Apollo, the Olympus of Homer, or the house dedicated to the Christian worship of God. And who, as he surveys the past or looks out upon the present, can refuse the lawful claim of homage to the people? Who carries on the commerce of the world? Whose industry, thrift and labor make a living nation, and supply the necessities and multiply the conveniences of civilization? Where must we look to discover the nerve and bone and sinew and strength of our country? Who compose the standing armies of the world, these powerful expressions of national fear and jealousy? Whose bodies cover the battlefields of liberty, and whose blood is poured out on the altar of freedom? Who fell at Marathon and Plataea and Arbela and Poitiers and Austerlitz and Waterloo and Gettysburg? Fell not the people? It is ever the people who fall when war mounts his chariot and smites his steeds, and drives his blazing wheels, armed with the scythes of death, across the harvest plain. It is from the people, the ever-dying, yet ever-living people, that the sighs and sobs of the ages come. It is the people, or the people's man of genius, like Shakespeare, Milton and Burns, that express the aspirations and yearnings and hopes of our race. It is the people who constitute the fire-breathing host that marches stormfully along the path of history, impelled, as it were, by a divine instinct toward the sublime goal of humanity's faith.

The idea of humanity is one of the chief concepts of modern philosophic thought. The ethics and speculative philosophy of our day are pervaded by it. Apart from Christianity, it assumes somewhat this form: Man derives his importance and dignity from participation in the common universal reason, an abstract sacred ideal that requires as the aim of life the perfect and untrammelled development of every faculty and power of human nature, such development to take place so as not to infringe upon the sacred rights of others. Through the conquest of inward difficulties that stand in the way of growth, and through the removal of outward impediments, the individual is destined to realize him-

self; and in a superabounding plentitude of moral and material wealth thus accumulated, it is fondly hoped that the individual may drown the sense of misery that arises in consequence of sin. The idea, as you see, is optimistic, and readily allies itself to the famous evolutionistic theory. In some respects this view stands in bold contrast with the Christian idea of humanity. According to the latter, the individual is to be raised through an ethico-religious life into a renewed, transformed state, in which the divine in human nature becomes ever more and more active and manifest. The goal of development is not the realization of self, but the realization of God in the fulness of His communication to finite existence. Nor is it sought to drown the sense of misery born of indwelling sin, but to heal the moral bruise by the remedial balm of grace. Moreover, man is not primarily to fortify himself behind the breastwork of his own accumulations of moral wealth; but to receive a life *ab extra* fraught with boundless promise and potentiality. This idea naturally links itself to endless trains of inspiring thought, awakens the mind of man to new effort, gives birth to the hope of ultimate success in dealing with the stubborn problems of evil and imperfection. Now it appears, I think, upon the slightest reflection that this is the idea of humanity best adapted to the conditions and wants of the people, as the idea most immediately realizable and approximately attainable, as the idea from the content of which there is an elimination of tribal and local elements, in which there is an expansion to the universal, all-comprehending, resulting in a conception of the dignity of the race as a whole, and of the individual as the worthy and all-important unit. And while this idea may have no definite shape in the minds of the people, still it lies imbedded in the popular consciousness, and there is a natural striving toward its expression, and ever has been, and the idea itself is becoming more and more powerful. It is one of the ruling ideas of modern thought. As you perceive, it is fundamentally democratic, and appears in this character as soon as men endeavor to actualize it, or give it practical expression. And in proportion as Baptists are true to the democratic ideas and practices of Biblical Christianity, they will prove the best and most effective exponents of the grand idea of humanity, the idea that sides with the people and is their firm friend and ally.

At no period, perhaps, of the world's history, does the power of the people appear to greater advantage than during the Reformation of the Sixteenth Century. When Christianity started on its career, it struggled first for existence, for simple toleration. Finally, through the influence of popular sympathy and adherence, after the bloody annals of martyrology had been written, an edict from the throne of the Cæsars said to the new faith, Live. But the people had already decreed its perpetual existence. As soon, however, as the struggle for existence reached a victorious issue, there arose a contest for ecclesiastical dominion. The hierarchical idea waxed ever more and more mighty, and when it became dominant, there was strife for temporal dominion. And all through the Middle Ages there was a fierce rivalry between Church and State for the pre-eminence. The question of supreme interest was: Who shall be greatest? Toward the close of the Middle Ages the people rose in their sovereign might and said: We will be greatest. And from the Twelfth Cen-

tury onward, power has been passing more and more into the hands of the people, and despotism and absolutism are growing feebler and more tremulous in their remaining strongholds, and through the increase of popular intelligence and capacity for self-government, the people are more and more assuming their rightful position as sovereigns of the world. At the same great birth-period, spiritual power began to gravitate towards its natural home and centre, the masses of the people. In the assertion of their rights the people threw off the shackles of spiritual tyranny.

The Reformation emphasized three great ideas, that may here be mentioned. First, Salvation by grace, or, as it sounded from the trumpet of Luther, the people's man, justification by faith; a doctrine admirably adapted to the wants of the people, setting forth the possibility of salvation without priestly intervention, proclaiming divine absolution apart from sacerdotal channels and interference. This is one of the elements of Christianity that suits it to the people, in that it places all on a common platform, whence, without ecclesiastics or churchly functionaries and rites, the soul, burning with fervid aspirations, or oppressed by a sense of misery, may be lifted up to God. The second idea insisted on by the Reformation, is the supreme authority of the Scriptures. Not the church, whatever this may mean, not the fathers whoever they may be, not councils under whatever auspices assembled, not traditions however specious and imposing, but the word of God must be final arbiter of every dispute. Because this idea has become familiar to us, we must not forget that it was novel and startling at this time. The people claimed the right of access to the fountain of religious truth, and brought forth the word from the gloomy crypts and cloisters of the Middle Ages, and read it in the light of the sun, and in defiance of Rome. For the people now abolished a power they had formerly created. Who, or what made the Roman Pontiff? Not simply the separation of the East and West in the great schism, and removal of the seat of empire from the banks of the Tiber to the shores of the Bosphorus; not the accidental prominence from early times of the patriarchate of the West; not the downfall of the exarchate of Ravenna and the temporal enthronement of the pope; not the prestige and memories of the Eternal City, long accustomed to rule the world; not the False Decretals of the Ninth Century; not the succession of eminent statesmen that occupied the papal chair, such as Leo the Great, Gregory VII. and Innocent III.; not the edicts of Theodosius II. and Valentinian III.; not the fortunate circumstance that the Roman bishop usually espoused that side of every great controversy that won the day. These things and others helped to swell the tide that swept on toward the tiara and the claim of universal primacy. But it is proper to remember that, after all, the people made the pope, those men that lowered their swords before the intellectual culture of the fallen empire, the Vandals, Ostrogoths, Burgundians, Alans, Lombards and Anglo-Saxons. The people, in their ignorance, made the pope, and now in their enlightenment they have resolved to unmake him. The power of the people becomes irresistible. And the weapon they wield for the overthrow of the hierarch is the word of God. To the law and to the testimony is their watchword. He trembles before a people armed with the Scriptures, and acknowledging no higher authority. All

the treachery and all the violence and bloodshed of the Inquisition cannot quell the popular uprising, nor quench the growing light of intelligence, nor hurl the nations back into the gloom of the Middle Ages. The people have ordained otherwise.

The third idea, a logical consequence of the last named, was the right of private judgment, or religious liberty; an idea, however, that was not always consistently held by the reformers; that was deprived of its legitimate influence through the establishment of State churches which, in turn, became almost as intolerant as Rome. Nevertheless, the Reformation did much to institute the tribunal of private judgment, and to familiarize men with the idea that they must think for themselves, that they may and ought to venture beyond the boundaries of creeds in search of truth. How deeply the thought of individual responsibility stirred the people of the fifteenth and sixteenth centuries! How they rallied to the support of those who championed their liberties!

Why was it Luther did not go down when excommunicated? He appealed to the people, and was upheld by them. Sturdy Germany stood at his back. The omnipotence of the popular voice sustained him; and thus he could meet defiance with defiance. Other reformers, just as bold, as noble, perhaps as wise, had shared a different fate. John Huss and Jerome of Prague, the Bohemian heralds of Wiclif's movement, perished because the people were indifferent to or unprepared for the awakening from the slumber of the Middle Ages. And back in the twelfth century we see a Henry of Lausanne and an Arnold of Brescia, the one stirring the people against the papacy and the corruptions of the priesthood and proclaiming the supreme authority of the Word; the other trumpeting civil and religious freedom with such energy that the blast rang through Italy and frightened the pope on his throne, and drove him into temporary exile, while the Eternal City was rocking on its foundations. Yet these brave men, whose names will remain on the page of history, went down under the papal ban. They were offered a sacrifice upon the altar of popular indifference. They were sowing seed before the frosty winter of the Middle Ages was quite over; before the soil was warmed by the light of popular intelligence; before the torrents of public sentiment, flowing from the ice-bound mountains of ignorance in the pre-reformation age, sang the return of spring. The people failed to do their part at this crisis. It is true, multitudes hung upon the lips of the stern, fiery Arnold; and wherever he went there arose the cry, "The people and liberty;" but the movement took no deep hold upon the hearts and consciences of the people.

In the middle of the fifteenth century there was born in Italy a man who ought to have shaken Europe from centre to circumference—Savonarola—a man who could move the masses with an eloquence not inferior to that of the arch reformer of the sixteenth century. He could paint the vices of priests and people in colors as vivid as any at Luther's command. So great was his influence that he revolutionized the government of Florence; and for a season ruled the city from his pulpit as from a throne. Why did he accomplish no lasting result? Because he struck not a solitary great principle that took hold upon the people. How different in this respect the bold Saxon monk, who hit upon the

idea of redemption by grace, and hurled it into the popular mind as a burning thunderbolt. Savonarola cut off the branches of the tree of evil; Luther sought to dig up the tree to its nethermost roots. The Florentine reformer inveighed against the vices of the day; the Saxon monk did the same, but also infinitely more. He gave the people a fundamental idea of the Christian life, and burned it into their very souls. This is the method that succeeds. Take the people into partnership, and permit them to share the pleasure arising from the discovery of truth. Fix your idea in the popular mind, and if it deserves to live it will live. Trust the people. The popular mind is the stronghold of liberty, of human rights, of morality, of religion. Woe to the magistrate, woe to the ecclesiastic, woe to the political leader, woe to the religious reformer who reckons without the people.

The people may know nothing of your philosophy abstractly considered; but they know when you give them a living, germinal thought. They know what makes their minds glow, their hearts throb with new life, their souls kindle with divine aspirations. They recognize the divine and eternal; for the Spirit is in humanity, discerning, inspiring, leading on toward something sublimer and better. As some one has remarked, the unsystematized faith of a people will often be found more logical than any reasoned system. Under the guidance of that universal religious instinct common to all men, there is a spontaneous outreaching after the light where the light shines, a natural recognition of the light as light, whencesoever it may come.

After what has been said and the particular applications made, is it necessary to insist that, as Baptists, we have an important and responsible mission to the people? The admirable adaptation of our principles to the masses, imposes upon us a corresponding responsibility, a solemn duty for the discharge of which we shall be held accountable before the last tribunal. How readily the people take to the idea of democracy, it is unnecessary to say. We go before the people with a view of Christianity that is honoring to the people; with Scripture interpretation that dignifies and exalts them. Nor can we question that this is the apprehension of Christianity best suited to bring out all that is noble in men, just as the Athenian democracy inaugurated the golden age of classic history. It is that form of government that fosters a love of independence, a sense of individual dignity and a lofty personal self-respect. A Baptist is not an insignificant fraction of some huge ecclesiastical organization, called a Church North, or a Church South. He is a dignified unit of a local, independent body, or New Testament Church, possessing in itself all the ecclesiastical power which the supreme Head of the Church ever delegated to any ecclesiastical body on earth. He is a significant individual, a governor and a sovereign in a self-governing body. He acknowledges the headship of Christ only. Nothing comes between him and his leaders; between his conscience and his God; no rites of a human origin; no bishops, no church functionaries; no binding creeds or hierarchical encyclicals. We are bound together by no system, concordats, oaths to a superior.

I know it is sometimes urged that democracy is not a strong government. Neither is the solar system, as Dexter observes, an apparently

strong arrangement. Here is the vast circle of the earth's orbit sweeping five hundred and fifty millions of miles, or so, around through space—a race course without any solid gravel under foot, or fence on either side. What is to hinder our planet from plunging wildly through the heavens, colliding with her sister planets, and wrecking herself against the sun on the one hand, or on the other, irrecoverably hurling herself off tangential into the unimaginable chill and dark abysm of nowhere? Nothing—which we can see. There is no strong government bristling with penalties; no steel cable to hold it to its central duty; no groove nor flange to guide it; nothing, absolutely nothing, *but* the subtle, invisible, impalpable force of God's will upon it, and God's way in it. Well may one ask is this a strong government? And is that ecclesiastical government the strongest that has the most awe-inspiring visible strength; steel ropes, deep-cut grooves, iron rails to hold men in place? As in the solar system, there is a power mightier far than external bonds. And there is no stronger government than a regenerated democracy, a folk-rule, a people bound together by the subtle, invisible, yet omnipotent power of love. The invisible chain of love makes a strong government, not the adoption of canonical law. And it is ours to demonstrate the strength and durability of the reign of love. It is ours to demonstrate the possibility of combining the highest degree of personal freedom with the strongest conceivable form of government. It is ours to demonstrate the fact that infinite wisdom guards, with jealous care, the rights of the individual, and yet unmistakably establishes absolutism—the absolutism of love.

It must strike us with peculiar force that the Baptist view of Christianity is broad, capable of indefinite expansion. We are, perhaps, least of all people, trammelled by artificial limitations and hedges. We leave room for the free creative activity and spontaneity of intellect, and grant the existence of a wide domain of truth beyond the limits of human attainment. We are born to no fixed and undeviating order, bound to no inflexible, iron system, and hence are in a peculiarly favorable position to serve as truth-discoverers and truth-expounders to the world; to act, in many important respects, as the apostles of humanity. Religiously, the Baptist apprehension of Christianity is profoundly philosophic, for the reason, especially, that there are no humanly-built fortifications which advancing thought and progressive intelligence can ever force us to surrender, and thereby appear to force us to surrender Christianity. The underlying principle of our unwritten creed is, *all truth is ours*. And when discovered we can adjust ourselves to it with greatest ease, without compromise, in strict adherence to the broad underlying principle. We stand on an eminence whence we can hail the truth from whatever direction it may come.

There is one other thought to which, in closing, I must briefly advert, viz.: That great educational responsibility devolves upon Baptists. The existence and promulgation of Baptist principles depend, as you perceive at once, upon popular enlightenment. We hold to the rule of the people whom we have seen to constitute the permanent, universal, dominant element of society, morally and religiously.

It is a generally admitted truth, too, that democracy depends for its stability and efficiency upon the virtue, intelligence and patriotism of

the citizen; that in the absence of these qualities it will pass either into anarchy or monarchy. There can be no reasonable doubt that the best form of government for virtuous and intelligent men is democracy, or self-government. But if the sovereign power be corrupt at its source, if the baleful shadow of ignorance rest upon it, woe to popular government. Now, in our church government we provide against the contingencies of corruption and ignorance, or rather the Divine Word provides: for the first, by a regenerated church membership; for the second, by popular enlightenment, a carrying out of the meaning in the broadest sense of the word "teach" contained in the great commission. Hence you see the educational responsibility that rests upon Baptists. The genius of their faith and polity, if I may so speak, imperatively demand it. Education with us is, as it were, a philosophical necessity, just as ignorance is philosophically necessary to Romanism. Hence there are no other people under such a solemn and binding obligation to promote the cause of popular education. We cannot afford to let our divinely bestowed freedom become the sport of ignorance, our sovereign power, blind and unintelligent. Grace and knowledge, or regeneration and education—these are the two pillars that are to sustain and secure the triumph of the Baptist cause. Do we sufficiently realize our position as the party of the people? As the party pre-eminently distinguished by the advocacy of equal rights and just laws? As the party whose mission it is to disseminate those democratic views and principles which, under the influence of increasing intelligence, must ultimately wrest the power from the few and lodge it in the elevated and enlightened many? As Baptists, let us never forget our distinctive mission to the people. Let us seek a closer alliance with them. Let us link our fortune to theirs, and we shall live forever.

WHAT HOPE FOR COMING YEARS?

BY REV. J. A. W. THOMAS.

As we gather upon this sacred ground on this joyous occasion, it is fit that we review the past and offer praise to God that "hitherto He has helped us." The brethren who have preceded me have told us of what the Lord hath wrought, and before the occasion closes yet more will be told of the struggles and triumphs of the fathers. For centuries past as a denomination of Christians we have had a history; and for a century and a half this Welsh Neck Church has held, and made an honorable record, and to-day we are to "thank God and take courage." But now, as you set out upon this second half of the second century of your church life, may it not be well to inquire, What of the time to come? Have the people whose name you bear accomplished their mission? Or have they yet history to make? What promise have they of progress, perpetuity, success? What hope for coming years? Is there any? If so, what is its basis?

It is granted that there are discouragements and hindrances. In our own lack of zeal and consecration in our Master's cause we have reason for shame and apprehension. The powers of sin and Satan are arrayed against us. The principles we hold are opposed by the depraved propensities of fallen humanity. At every step in our progress we are at war with error and wrong, and to yield or compromise is disloyalty and defeat, for there can be no agreement between Christ and Belial, and we must "fight the good fight of faith, and lay hold on eternal life." And then, the beliefs and policies of many Christian people do not accord with our own. In some things essential to our denominational existence we stand alone, and it is doubtful if these principles so dear to us are any more palatable to others than in the days when more openly opposed. Our views of church order and government is by almost everybody else regarded as an element of weakness in our system, tending to disintegration and destruction, tolerative in us, but not at all accepted by others. Other systems are held and taught, the success of which means defeat to our cherished faith and practice. Amid these conflicting opinions and observances what hope have Baptists? Is it that our numbers are increasing? May we never fail to thank God for every converted soul he adds to our churches. It is matter of encouragement that in this country our growth keeps pace with the rapid increase of population, and that our missions in other lands are behind none in success. But we are to bear in mind that "the race is not" always "to the swift nor the battle to the strong." The multitude is against Christianity. Not a third of the world's population is nominally Christian. And among the grand divisions who bear the name of Christ there are several of immense proportions and rapidly multiplying; some whose methods are more popular and better adapted to catch the breezes that waft to success. We may

not, therefore, look to our growing numbers as indicating increased respect for our doctrines and practices, and of itself a sure sign of ultimate success.

What then? The increasing culture of our people, and the higher education of our ministry? We ought to thank God for any improvement in this direction. It is a sign of promise. But other denominations keep pace with us in this respect, and the masses from which our recruits are to be drawn are being lifted to the same plane of intelligence that Christians occupy. And after all, while we appreciate the potent influence of learning in building up and extending the cause of truth and righteousness in the earth, let us not forget its powerful evil. A mighty weapon it is in the hand of the Holy Spirit in the promotion of human weal and the divine glory; but scarcely less potent in the hand of Satan in opposing right and truth. Directed and controlled by the adversary, what a power it is "to make the worse appear the better cause," to polish the libertine, hide the assassin, cloak the hypocrite, paint the harlot, deceive the elect, so that we need a surer basis than human learning affords as a ground of hope not to be disappointed.

What then? May we look to the increasing wealth of our people as giving promise of success? Money is power for good when used so as not to be abused—a power in the advancement of truth and righteousness, and our people may have more of this power at command to-day than ever before in their history, imposing weightier responsibilities, which it is hoped they are more and more ready to discharge, and thus wisely use for God's glory. But is not Satan and his agents wielding this same giant influence as effectively for the promotion of evil and wrong? The children of the wicked one have more of the world's wealth than the friends of Christ, and are hardly less wise or lavish in using it for irreligion. Their costly, glittering expenditures meet the eye at every corner in one and another temptation, making sin easy, vice attractive, the gold-paved road to ruin as enchanting as music, art, painting, beauty can render it. We may not build our hope on earthly, perishing treasure. The poor in this world's goods, but rich in faith, have been in all the ages the grand heroes for God and truth. In what, then, do you see the promise of future success for the cause you love, the name you bear? Is it in the force of concentrated, united effort? God be praised that, living and toiling as we do in thousands of little, feeble communities, each called a church, each independent of all others in belief and action, we are nevertheless substantially one in faith and practice, loving, honoring each other, and co-operating together in a common cause; and yet, not one allowing the authority of any power on earth to regulate our movements or direct our energies. We know there is strength and elements of success in the ability to mass forces and hurl a solid column against the strategic points of our adversary; we know, too, that there are other religious communions which may be moved at the instance of a single mind, or of a grand central authority, to a field of action long before the scattered Baptist hosts can be aligned. And judging from a mere human standpoint, the marvel is that we ever accomplish anything or have maintained an existence so long. No one mind on earth, no combination of minds, may say to one of our number, "Go,

and he goeth," much less assign the places and the work of whole battalions and brigades of skilled leaders, equipped and uniformed, either for battle or parade. Indeed, so far as human power for marshalling and concentrating our forces is concerned, we are a feeble band, at the mercy of our opponents, and our own power of resistance in ages past has been in large measure the grace of endurance. Christ Jesus is our sole acknowledged Head and Ruler; and compared among ourselves we stand shoulder to shoulder, a band of brethren, to move only at His command, who is "Captain of our Lord's hosts." If, therefore, we press the question as to our hope for coming time our answer must at last be, *In supreme regard and strict adherence to the word of our Master and Lord.*

Only where there is a consistent, harmonious cleaving to God's word is there ground for hope, stronger than the pillars of heaven and earth. But where there is such unwavering regard to that word which "endureth forever" in faith, in speech, in life, in things great and small, failure is impossible. According to human judgment, the sentence may be failure, defeat, ruin. But not in His esteem who "weigheth actions" and judgeth righteously. The world thought the Gospel dead, when its great Author cried, "'It is finished,' and gave up the ghost." The apostles may have felt, "All hope is buried in Joseph's new tomb." But was it so? The Sun of Righteousness sank into the grave's darkness only to rise again to the light and glory of eternal day, to thrill the hearts of his disciples with hope and joy, take the throne in heaven, "Lord of lords and King of kings," to reign till all enemies be put under his feet. *He*, the glorious Lord of all; *He* is our hope. And were every ear attentive, every heart open to receive, every hand ready to do His bidding, we should have that concentration of forces that God approves, and which would be absolutely invincible.

It would be amazing to contemplate the power that has attended the simple presentation of Gospel truth, exemplified by a strict conformity to its precepts, were it not that the gospel is "the power of God and the wisdom of God." I will not say our fathers in the ministry had better knowledge of Scripture interpretation than the ministers of to-day, or that their exegesis and homiletics was at all equal to it. Many of them knew nothing of the rules that govern the modern sermonizer in the construction of sermons. But there was one thing they did know, what the Word of God said, and that they told to the people, and it took hold upon them as a living reality—made the preacher and alike the people honest, truthful, prayerful, loving, joyful, spiritual servants of Christ. The truth, spoken and lived, told upon the hearts and lives of men around, "and much people were added unto the Lord." "Giants in those days?" Yes; and there has to be giants in our own day, and in coming time, men "strong in the Lord and in the power of His might," or else the giant influences of worldliness and sin will cripple the energies and discourage the hearts of the people of God. We must have men capable of wielding that mighty "sword of the Spirit," which our great Captain handled so skillfully in His conflicts with Satan, His controversies with Jews, His instructions to His disciples, and in doing all the will of His Father. The question with us must never be, Is it popular? Is it politic? What saith the councils? But in all things, "What saith the Lord?"

And *with* that, the godly, daring determination, "What the Lord saith that will I speak;" that will I do. We must have a real heroism for the word and work of the Lord, "valiant for the truth, respect for all His commandments," great and small, the little non-essential, so-called, as well as the grand fundamental. In loyalty to Christ, fidelity to truth, obedience to law, supreme regard to God's Word—this is our safety; in this is our hope for coming time. Appalled by opposition, affrighted by danger, allured by flattery, tempted by applause we must not be. We dare not compromise with error or wrong; compromise where God's truth is silenced is defeat. To His Word must we cleave, and dare to do and to be right though all earth and hell oppose, and the sword pierce our own hearts and preferences through and through. It does not require heroism to do wrong, practice error, and serve the devil. Anybody can do that. The veriest coward that creeps the earth, afraid of his own shadow, dodging a snowflake, hiding from the moonlight, anybody may yield to policy, compromise truth and right, rush madly into sin, batter the gates of perdition, and plough amid its flames. It is only to offer no resistance to inbred depravity, and float with the multitude upon the popular currents of the day. But to obey God, cleave to truth, to speak and to do only as the Lord speaketh, does demand true valor, a real moral heroism. And such unyielding devotion to God's Word will, in the long run, shape the centuries to itself. For a time it may be down-trodden, villified, crucified, but in the end triumph is sure.

"Truth crushed to earth will rise again,
The eternal years of God are hers."

Loving, living, abiding in, and standing upon that everlasting word "that built the earth and skies," nothing shall disappoint your hope in God. We dare not trust an arm of flesh, for the salvation of our own souls; equally presumptuous and vain it is to look to human power and wisdom for the salvation of coming generations, or of the men now enslaved by sin. All the knowledge and all the means the providence and grace of God has put at our command, is to be sacredly, industriously and intelligently employed in the effort to be and to do what he requires; but all, in constant, solemn recognition that it is "not by might, nor by power, but by my spirit saith the Lord of hosts." He only can guide his people amid the dangers of the way. He only, can turn the hearts of men to himself. But in his grace and truth we may trust with fullest confidence and fear no disappointment or defeat. Therefore, "have faith in God." This is to arm you for the conflict with all the forces that error and wrong may array against you, strengthen you for self-sacrificing, unceasing efforts to disseminate truth, multiply gospel churches, and rear and train gospel laborers. Why should not every Church of Christ sensibly planted and wisely instructed, furnish two or three preachers of the gospel in every generation of its history? To supply the home and foreign field with efficient workers, our churches must pray to the "Lord of the harvest," and look for the gifts he sends, and train them for the work to which he calls them. And it is a question if any church has been faithful to her sons, which allows a generation to pass without furnishing a single recruit to the gospel ministry. And in a country like this, of

constantly increasing population and resources, it ought to be a question of duty, for every church sensibly located and trained, to have an eye to the adjacent territory, with a view to the planting and training of like vigorous and fruitful members of the body of Christ. Nor, of course, is it right that our anxieties and efforts should be circumscribed by the boundaries of our own favored land. "The world is the field—ripe to the harvest," and its evangelization depends, under God, very largely upon American Christians. Therefore in all the churches within our borders there should be the ever present, undying desire and endeavor to plant, to man, to water, to train gospel churches all over the earth, till the whole fallen race has heard the story of Redemption, and the offer of eternal salvation.

Upon the promise of a faithful God rests our hope for coming years. His promises are all "Yea, and Amen in Christ Jesus." "He, whose word can never be broken," hath spoken glorious things for the encouragement of our hope. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." And His pleasure is, that "all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him." He sends out his word that "all flesh shall see the salvation of the Lord." The ground of our hope is therefore just as sure as the word and oath of the immutable God can make it.

But now, to realize the hope we cherish, it is not enough that we hold the truth; that is important, but there is such a thing as holding truth in unrighteousness. Our beliefs may accord with Scripture teaching, while our lives are controlled by carnal desires, a wicked world, a tempting devil. Our faith must be a living principle, "working by love and purifying the heart" and "bringing forth the peaceable fruits of righteousness" in the life. We need a more consistent, earnest piety to be "living epistles, known and read of all," if we would hasten the coming of Christ's kingdom, and augment our power for good. To realize the triumphant reign of truth, our standard of personal piety must conform to the scriptural delineation of what true godliness is. We must be Christlike in character and in conduct, impelled by a principle of love to Him and reverence for His word. Then may we expect our "peace to be as a river, and our righteousness as the waves of the sea." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

Then again we may hold to much that is true in theory—may be "sound in doctrine," and yet through the influence of worldly-mindedness and self-indulgence, utterly fail in the activities and positive duties of religion. It is not enough that a Christian is free from open transgression, and is guilty of no wrong doing; he must be active in doing good. If the Gospel is anything it is positive and aggressive. It was not that there was no religion in the world that it was necessary that Christ should come and the Gos-

pel be preached as the power of God to salvation. The world was full of religion so called, and always had been. Both Jews and Pagans were intensely religious. According to Paul, some of the most intelligent among them were too religious. Altars, temples and worship, zeal, liberality and earnestness were everywhere. And yet infinite wisdom saw the necessity for a Saviour and a religion for Jew and Greek. A religion too that demanded self-sacrifice, exposure to persecution and martyrdom, in its opposition to the hoary superstitions and idolatries of the Gentiles, and the traditions and corruptions of the Jews. And it is just as necessary that the Gospel be bade known to the Jew and Pagan of to-day. We have need to rise to the high plane of consecration and activity, where the early disciples stood, and "counted all things lost for the excellency of the knowledge of Christ Jesus the Lord," and were ready to go everywhere "preaching Jesus." Under the same commission that sent them into all the world to pull down the strongholds of Satan, we are called to go forth in our Master's name to-day; and it is not enough that we are orthodox as to the articles of faith and baptism, but it is required that we be true and obedient to the command, "Go." If our cherished faith and the name we hold dear, shall go on down the ages, winning souls to Christ, waxing purer and mightier as the centuries go by, it is incumbent upon us to lift up the standard, send out the light and truth to every nation under heaven. When we shall give our whole selves in full allegiance to Christ, in strict adherence to His word, our hearts, our minds, our time, our energies, our money, our works of faith and labors of love, all in entire consecration to our Master, all to be used and employed according to his will, we may look for a speedy, glorious and triumphant realization of our fondest hopes. God speed the day.

Thus far my paper has been on our hope for coming years, but what when the years have all been passed as a tale that is told? Is there any hope for us beyond the death of time? We are shut up to the word of God for an answer, and blessed be his name, that word is not silent. It reveals a "hope of eternal life, which God, that cannot lie, promised before the world began," a hope to be fully realized when the world is no more. Our gracious Redeemer has promised that where he is, there his people shall be. And "having suffered for our offences, rose again for our justification and ascended to heaven, he ever liveth to make intercession for us, and because he lives we shall live also," This is the hope that cheers our hearts, in this, the season of our toil. Rest absolute, perfect, we expect not here. Our labor is enjoyed, because it is for his glory—sweet because of his presence and help. But in that blest state we hope for, while there shall still be employment in doing his will, yet the activities, the songs, the service, will all be joyous, blissful, restful. Here we are all "strangers and pilgrims," as were the martyrs and toilers of "whom the world was not worthy," and as were that noble band of fathers and mothers, who a century and a half ago, planted this godly vine upon the banks of the Pee Dee—pilgrims and strangers, like the grand heroes and heroines that brother Furman will tell you of to-morrow, to whom he ministered 50 years ago, as their under-shepherd, and who ministered to him, not of "carnal things" only, but a sympathy and love, which all the manifold labors, the sorrows and joys, the scenes and thoughts

of fifty years, has not effaced from his memory. These "all confessed that they sought a better country." Now, few of them but have gone before him to the home on high. Since first it was my privilege to stand in your pulpit along with Richard Furman of precious memory, how have many of his flock of 35 years ago, gone through the gates before their beloved leader. Why, even since last I stood here, less than six years ago, seats have been vacated here for seats with "Abraham, Isaac and Jacob," at the foot of the higher seat of the King. You, too, are hoping for a place in the glad circle around the throne. "Beloved it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Here you have loved him unseen, trusted him who is invisible to mortal vision, but there you shall see him as he is, in the glory to which he has gone. Aye, you hope to see many another glorified one in that heavenly state, some you have known on earth and from whom the parting was so sad; some you never saw in this world, but of whom you have heard and read. But above all will be Jesus, as he is, the joy, the bliss, the song of all, and not one of you will need or wait an invitation or welcome to join the melody of the new song, but with ineffable delight, and instinctive skill, will you join in the heavenly chorus.

With some of us, there is but little of life's services or pleasures left. Time is behind us. The friends of our youth and vigor are before us. Our hope is of heaven more than of earth. We thank you, ye strong young soldiers of the cross, for the promise you give us, as we approach the hour of parting from you. Grand conquests are before you, and sometimes as we think of the conflicts and the triumphs that are in the no distant future, the thought almost grows into a wish, to see, to take a hand, and of a joy in the harvest. But better the wish that as we older ones shall have "finished the work given us to do," that rather than leave us in any sense a burden, even on willing hands, that are to have full work enough to do, that he will receive us into the mansions he has gone to prepare. And if we may not look down to see and rejoice in your labors and successes, we shall stand ready to welcome you to the enjoyments of heaven. Yes, yes, this is somewhat of our hope. Precious hope, it fixes and steadies our souls on Jesus, anchor of the soul amid the tempest's rage. Above the howling winds the voice of our great Captain rings out, "Land ahead." A gleam of light from the farther shore, bright for these many days, grows brighter still as we near the port. Soon it will be home—home at last with Jesus, and like Him. That's enough. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

SOUTH CAROLINA BAPTISTS AND EDUCATION.

BY RICH'D H. GRIFFITH, D. D.

If Mr. Eaton, who started his school at Hopewell, New Jersey, in 1756, "was the first man among American Baptists to open a school for the education of youth for the ministry," to South Carolina Baptists belongs the honor of inaugurating the first organized effort among American Baptists to supply such youth with the means of prosecuting their studies. One year before, that is in 1755, was instituted in Charleston the "Religious Society," whose main, if not only object was to aid young ministers in pursuing their studies. Among the first and most prominent of those aided by this society were Samuel Stillman and Edmund Botsford. The remains of one lie in the neglected graveyard in Georgetown, in this State, while those of the other repose in Boston cemetery. Both were useful and eminent in their day. Another of their early beneficiaries was Samuel Eccles.

The Charleston Association was organized in 1751 with four churches, of which Welsh Neck was one. In 1757 it consisted of eight churches, of which one was admitted at that session, at which time it was resolved to raise a fund to furnish "suitable candidates for the ministry with a competent share of learning," and it was recommended to the churches to collect money for this purpose. The delegates present subscribed, in behalf of their churches, 133 pounds sterling to begin the fund. It seems that thereafter the work of ministerial education was in charge of the Association, which decided who should be accepted as beneficiaries, but the Religious Society continued for some years to aid with its contributions. The first beneficiary whose education was undertaken by the Association was Evan Pugh. There was no attempt by the Association to establish a school. It confined its efforts for 69 years to giving necessary aid to young preachers in prosecuting their studies in such schools as already existed.

The Charleston Association, at that time including all the Baptist churches in the State, except that of the General Baptists at Stono, which did not affiliate with the others, was engaged in the work of ministerial education some seven years before Morgan Edwards startled the Philadelphia Association in 1762 by the proposition that the Baptists of America should establish a college. This proposal resulted in the establishment of Rhode Island College, now Brown University, which was chartered in 1764. It began with a school, opened in 1766 by Dr. Manning, in Warren, Rhode Island, and was removed in 1770 to Providence. This enterprise found cordial and practical sympathy among the South Carolina Baptists.

In 1774 the Association appointed a committee of three to address the Baptist associations throughout America, in favor of a plan of contribution for augmenting the funds of Rhode Island College. Messrs. Hart and Williams were nominated a committee to receive contributions in the State

for that institution and to transmit the same to Col. Job. Bennett, in Newport, Rhode Island. Then come in the years of war and the Revolution. It were easier to picture to the imagination the struggles and scenes of that eventful period than the condition of the country after seven years of war with its demoralization and devastation. From the record it seems that the Association did not meet in the years 1776, '80, '81 and '84.

In the circular addressed to the churches in 1786 occur the following: "It is our ardent desire that the members of our churches be well established in the evidences as well as the necessity and importance of Christianity, and that the reasonableness and consistency of its doctrines be well understood. * * * Pay particular attention to the education of your children with this view, and when it has pleased God to call any of His young servants to the work of the ministry, let the churches be careful to introduce them in the line of study and improvement and make suitable exertions to furnish them with the necessary means for this end." Here we have the key-note, which thus early sounded out the injunction to Christian parents to see to the religious element in the education of their children. They had reason to sound the alarm. It has been stated that during the latter part of the century French infidelity made quite an inroad in this country.

From a feeling of gratitude for their help in the Revolution and an admiration for their chivalrous character, Frenchmen found ready access to the homes and confidence of the American people. The Baptists in the State at that time were few, but there were giants among them—men in advance of their day. These foresaw the danger and gave the alarm. They called to their brethren to rally to the rescue and pointed out the means of success. Pioneers, they carefully threaded their way through the mazes of obstacles and left immortal way marks for the guidance of those who might come after them.

In 1789 a step forward was taken. The plan of having a respectable and permanent fund established for the education of pious young men—candidates for the ministry—was resolved upon and recommended to the churches. "The General Committee of the Charleston Baptist Association Fund" was determined upon in 1791, from which year it is dated. The organization was not effected till 1792, when the rules were ratified and signed. The officers of the General Committee were Dr. Richard Furman, president; Dr. Henry Holcombe, secretary, and Col. Thomas Screven, treasurer. Bravely set they to work and wonderful were the achievements of that General Committee during its eventful history. The circular letter of the Association in 1797 was on "The duty of churches to provide for the instruction and improvement of persons called by them to the ministry previous to their entering upon the work." I have read no more forceful or conclusive argument on Ministerial Education. Any extract that did not contain the entire letter would do it injustice. It is as applicable to the circumstances of the present day as if it had been written the present year.

I do not know how long the General Committee existed, but till some years after the formation of the State Convention, in 1821.

The state of the fund in 1810 was as follows:

From the experience of three generations, extending over a period of nearly 100 years, and from the then existing state of facts, our fathers recognized the necessity and duty of so enlarging their plans as to pro-

vide for the highest culture of their sons in general literature under the auspices and influence of religious character and Christian example. This could not be done by them except in an institution of higher learning under their own control. The seed sown by the circular address of the Charleston Association in 1786 was bearing fruit. Slowly had the leaven been at work throughout the State. By this time the beneficiaries had carried to nearly every nook and corner of the State the benefits of their education. The leading minds in the denomination were ready for the undertaking, while the greatly increased number of Baptists in the State not only rendered it a necessity, but gave promise of success.*

The Furman Institute continued in Fairfield thirteen years. Experience during that period demonstrated the necessity of increasing the facilities and elevating the standard of the institution in order to meet the educational wants of the youth of the State. The State Convention, voicing the sentiments and wishes of the denomination, resolved to establish a college into which should be merged the institute then in Fairfield. The result was the opening of Furman University in Greenville in 1851, under most hopeful and promising prospects. The history of the University is perhaps too recent to justify from me its recital. There are, however, garnered in that history instances beyond count of self-sacrifice, of toil, of hopes and disappointments on the part of those to whom was committed its conduct, that will never be known to the public, but which, if made known, would touch the heart and would raise still higher in public estimation—if that were possible—the character of those who, in darkness as well as in day, in storm as well as in calm, in adversity as well as in prosperity, with unshaken faith and with unswerving fidelity toiled on in the great trust committed to them. Some of these have, one by one, finished their labors and gone to their reward. A few remain with us. The "noblest Roman" of them all is with us to-day, living over again the hopes and plans of fifty years ago. It is to the glory of Welsh Neck that she gave Furman and Edwards to this grand work. The labors and lives of such men cannot be lost. Furman University will live, and, with increased facilities and a broader field, will in the future be a still larger blessing to humanity than it has been in the past.

Of the men aided in pursuing their studies up to the time of the opening of the institute in Fairfield, we have the names of over ninety. Who can estimate the results effected upon these men and through them upon others by means of the aid given them. To some it opened a new world of knowledge and developed in them capabilities that otherwise would have lain dormant. We must take into consideration the work and influence of these cultivated men in the generations in which they lived, not only the work of building up and training churches, but their influence in cultivating the public mind. No calling has so wide a field for shaping opinions and cultivating the taste of the public as that of the

*It can hardly be doubted that the Baptists had been strengthened in their purpose by a knowledge of the avowed infidelity and influence of Dr. Cooper, President of the State College from January, 1821, to December, 1833, and by the failure to secure from the Trustees his removal.

Gospel ministry. Our Baptist fathers had no mean share in shaping the character and opinions of the people of the State. Of those beneficiaries many pursued their high calling in humble retirement, and their graves are unmarked, but their work is known and recorded on high. Some of them occupied larger spheres, and their names and deeds are better known to posterity. Samuel Stillman labored for forty years in Boston, and his life was crowned with pleasing success. The labors of Edmund Botsford were bestowed in this State and in Georgia, and were greatly blessed. Evan Pugh left the impress of his character and ministry in the section now occupied by the Welsh Neck and the Pee Dee Associations. John M. Roberts, quickened into a new intellectual life, gave fresh impetus and increased facilities to ministerial education by means of his school near Statesburg, where he gave tuition to a number of young preachers. Jesse Mercer, who did so much for education among the Georgia Baptists, giving some \$40,000 to that object, was encouraged and aided in the pursuit of learning in his early ministry by the South Carolina Baptists, with money and books. W. T. Brantley, whose labors extended over so wide a field, from Georgia to Philadelphia, was a beneficiary of the General Committee, both at Roberts' Academy and at South Carolina College, where he graduated in 1808. George Kemper, whose labors were mostly in Philadelphia, and Issachar J. Roberts, missionary to China, were among the beneficiaries. J. H. Devotie, of Georgia, and Edward Lathrop, of Connecticut, both now living, are numbered among those receiving aid.

But it would be tedious to mention the names of all those of the long list who merit it. As the years grew on and the Baptists extended their numbers and influence, the desire for education became more general, and young men from the upper part of the State, long known as "the backwoods," sought and obtained the aid necessary to enable them to pursue their studies. Among them were many whose names have become historical in the upper portions of the State by means of their labors in the ministry. I see also in the list the names of some from North Carolina. It should be borne in mind that in addition to this list there were those who, while not needing pecuniary assistance, availed themselves of the advantages which these institutions furnished them. I have no list of those aided after 1837.

Furman University graduated its first class in 1855. Then we have the list of over one hundred and thirty graduates. But for the thoroughness of the course of studies and the high standard of scholarship required for graduation, the number of graduates would have been much larger. As it is, the number of graduates comes far short of indicating the extent of the work of Furman University in educating young men. Its Alumni may be found in almost every walk of life and not a few of them have filled or are filling stations of eminence and usefulness. In the ranks of the ministry they may be found in all parts of the State and in other States, from the Atlantic to the Pacific, while others have held or are now holding important positions in National and State politics.

Let it not be forgotten that the South Carolina Baptists, while doing so important a work for themselves and their State, had no little influence in the work of education beyond the limits of the State. We have already

seen their ready and hearty assistance given in 1774 and subsequently to Brown University. They not only gave of their means, but addressed the Associations throughout America in favor of a plan of contributing to its endowment. At much inconvenience and necessary expense they sent their beneficiaries to that institution, though located so far off.

At the first assemblage of delegates from all parts of America at Philadelphia in 1814, when the Baptist Triennial Convention was organized, Dr. Richard Furman, who, for over twenty years, had been the head and front of the educational work of South Carolina Baptists, laid before that assembly the importance and necessity of the Baptists having a college more centrally located. General Washington had twenty years before called the attention of Congress to the importance of having an institution of higher learning at the seat of government, a view which was afterwards presented by Jefferson and Monroe. It was left for a South Carolina Baptist to originate and to develop among his brethren the idea which eventuated in what is now the Columbian University in Washington City. The wisdom of Catholicism, which is the accumulated wisdom of more than a thousand years' experience, has given its highest endorsement to the foresight of our Baptist fathers, led by Furman, in the fact that it is now engaged in establishing in Washington a university upon a foundation of millions of dollars.

In the early and promising beginning of Columbian College the Baptists of South Carolina were among the most liberal contributors to its funds. In after years, when clouds of adversity and a debt of \$30,000 threatened its utter extinction, and when many of its early friends forsook it either in displeasure or in despair of its success, there were found among South Carolina Baptists friends who not only believed in its ultimate triumph, but gave liberally and repeatedly to secure that triumph. Who to-day would not do honor to the names and memory of those clear-headed and large-hearted Baptists in South Carolina, who came to the rescue and made possible and certain what Columbian University is to-day and the still more that it is to be in the future.

It is stated that Wake Forest, the college of our North Carolina brethren, and which has an endowment of nearly two hundred thousand dollars, was a direct outgrowth of Columbian University.

When it is remembered that South Carolina Baptists encouraged and aided Jesse Mercer to pursue a course of study, it will not be regarded as wholly chimerical to assume that they had some influence in effecting the interest and part which he subsequently bore in establishing Mercer University.

The first effort of the fathers was to introduce their young preachers into a course of polite learning. This was afterwards supplemented with the idea of their pursuing theological studies, and consequently there were theological departments in their schools at Edgefield, High Hills and Fairfield, and in Furman University.

When in later years was perfected the plan of having in the South a purely theological seminary, there were found none more ready to unite in and to help the enterprise than the Baptists of South Carolina. They already had in Furman University a fully organized theological department. This, with the funds belonging to it, they cheerfully contributed

to the Southern brotherhood and proposed to make the contribution a hundred thousand dollars, being one-half of the endowment of the Seminary. The disasters of the war prevented their giving quite the amount. It may be worth while to mention that after the war and while the Seminary remained in Greenville the South Carolina Baptists were the foremost and most liberal contributors to the Student's Fund. By means of this fund a number of young preachers were enabled to pursue their studies in the Seminary who could not otherwise have done so. Of the students thus aided the larger number were from other States.

When the exigencies of the Seminary rendered it necessary that it should be removed to another State, the Baptists of this State readily, but none the less regretfully, assented to its removal, thereby surrendering to the common brotherhood this child of their prayers and their gifts, and with the Seminary they gave their James P. Boyce. It may be too much to say that the Southern Baptist Theological Seminary was a gift of South Carolina Baptists to our Southern brotherhood, but the facts will justify the claim that they were the most potent factors in bringing about the result.

It only remains for me to say that in all this work of nearly a century and a half the church at Welsh Neck has had a prominent share. All along down the ages since its organization it has left its impress upon each generation. Nor is the Welsh Neck of to-day, in its character and work, unworthy of the rich history it has inherited from the Welsh Neck of the past.

Once more, and I have done. In 1755, the year of Braddock's defeat, when this work of education was begun there were in the State only six churches, with, I dare say, not so many hundred members. Two of them were constituted that year, and were located in a newly settled part of the country. Now there are in the State more than *six hundred* churches, containing some seventy-two thousand members. If the little handful, in advance of their day, undertook so grand a work that has grown with the ages, surely the mighty host of the present day should not only complete the work so bravely begun, but enlarge it to such proportions as to challenge the admiration and the gratitude of coming generations.

Review of Modern Missions in the Foreign Field.

BY T. M. BAILEY, D. D.

"There remaineth yet much land to be possessed."—Joshua 13 : 1.

Such was the address of God to Joshua. Nor was it in vain. It stirred up his pure mind by way of remembrance, and having assembled the whole congregation of the children of Israel together at Shiloh, he said unto them, "How long are ye slack to possess the land which the God of your fathers hath given to you?" They should have marched forward, advancing their arms to the extremities of the promised possession. It was all their own by divine grant, and they had only to seize it. When they entered Canaan they burned with zeal; every day was distinguished by some fresh triumph. They went forth conquering and to conquer. But their fervor soon cooled; their courage soon failed; and satisfied with an imperfect acquisition they laid down their arms and assumed them only when they became necessary for defence.

My brethren, a like reproach attaches itself to the Christian world. When our Saviour had received all power in heaven and on earth for the purpose of spiritual empire, he said to his disciples, "Go ye into all the world and preach the Gospel to every creature." Thus clear and extensive was their commission. They were to subdue a rebellious globe to the obedience of the faith. This alone was to circumscribe and to terminate their exertions. The company of the publishers flew like angels, having the everlasting Gospel to preach to the inhabitants of earth. From Jerusalem they proceeded in all directions, like the lines of a circle from the center. Commencing in Judea, they soon spread over all Palestine, entered Asia proper, and soon reached Europe, and successively the banner of the cross was displayed in province beyond province, and in clime beyond clime. But alas! instead of continuing their glorious career they halted, satisfied with their progress, and although the heathen were promised to Christ for an inheritance, and the uttermost parts of the earth for a possession, yet for fifteen centuries this vast domain was largely allowed to remain uncultivated under the reign of the prince of darkness. Till the close of the last century but little was done to illuminate the benighted parts of our world. The church of the living God seemed to have forgotten that she had the Gospel in trust for the world, and she put forth little or no effort to snatch the souls of the heathen from destruction.

True, the Reformation had sown the seed of new life to our religion; and between 1556, when the Swiss sent out fourteen missionaries to South America, and 1792, some six or seven missionary associations and enterprises, organized by reformed churches and zealous persons in Europe and in our own land, had proclaimed the Gospel to the four quarters of the earth. Zeigenbalg and Pultscho were sent out in 1705 by Frederic,

king of Denmark, to Tranquebar, on the Coromandel coast, and may be regarded as the parents of eastern missions. Elliott and David Brainard were sent to the Indians of our own country. The Moravians sent Frederic Martin and Leonard Dober to the West Indies in 1732, and when in 1741 Matt Stach was sent to Greenland, they had but one church in existence, that of Hirrnhut, in Saxony, and which numbered 600 members. Ten years after this they had their heralds of the cross not only among the icebergs of the Arctic circle and under the scorching sun of the torrid zone, but also among the red men and black of America and the tawny sons of Asiatic heathendom. But what were these few devoted laborers amongst the perishing millions of earth? At last, however, God's people were aroused from their slumbers, and on October 2, 1792, the Baptist Missionary Society in England, like the highest Alpine peak, caught the first rays of the rising sun, and was founded for the propagation of the Gospel among the heathen. William Carey's memorable sermon, in which he elucidated the two points, "Attempt great things for God," and "Expect great things from Him," and which James Montgomery, the Moravian poet, characterized as "a spark from the eternal throne, and destined to set the Christian world in a blaze," was largely instrumental in bringing this about. My brethren, it is an honor to our denomination of which we may well be proud that of the larger Christian denominations we were the first in the missionary field. William Carey, the moving spirit under God in the formation of the society, went forth as its first missionary, and landed on the shores of India in June, 1793. In the closing years of the past century and opening years of the present, societies were formed in Europe and in our own land in connection with almost every Christian denomination, whose missionaries have gone forth, and have been instrumental in reclaiming much territory from the prince of darkness, and pointing thousands upon thousands to the Lamb of God, &c. In July, 1813, Dr. and Mrs. Judson landed in Rangoon, Burmah, and in June, 1819, Dr. Judson baptized the first convert. This was the beginning of the work of American Baptists in Asia. "The Baptist Missionary Union" was organized in 1814. Ninety-four years have passed away since the first English, and seventy-four since the first American Baptist missionary entered India, and now what has been accomplished? From the census of British India, taken in 1881, we learn that 1,862,634 were classed as Christians. Within the seven years since this census was taken the Christian adherents have increased greatly. A learned native of India said a few years ago, "Christ, and not the British Government rules India. England has sent us a tremendous moral force in the life and character of Jesus Christ to conquer and hold this vast empire. None but Jesus ever deserved this bright, this precious diadem, India, and Christ shall have it. If then, India is encompassed on all sides by Christian literature, Christian civilization and a Christian government, she must naturally endeavor to satisfy herself as to the nature of this great power in the realm which is doing such wonders in our midst. She is unconsciously imbibing the spirit of this new civilization, and succumbing to its irresistible influence. It is not the British army that deserves any honor for holding India. If unto an army belongs the honor of holding India for England, that army is the army of Christian mission-

aries, headed by their invincible captain, Jesus Christ. Their devotion, self-abnegation; their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found and will continue to find a deep place in the gratitude of our countrymen. These men are friends and benefactors to our country."

The Government of India, in its "blue book," gives this testimony to the value of mission work: "The winning of converts is but a small portion of the beneficial results which have sprung from missionaries' labor. No statistics can give a fair view of all they have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great obligation under which it is laid, by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the life of the people."

The labors of Baptist missionaries in India have been signally honored of God to the conversion of thousands of souls to Christ. To India, in which at the opening of the present century, there was not a solitary native Christian, belongs the honor of having not only the largest Baptist Church, but the largest church in the world of any denomination, the Church of Ongole which, according to last year's report, has a membership of 15,147. Yet after all that has been accomplished in India, there remaineth yet much land to be possessed. There is but *one* protestant missionary to every 300,000 people. Oh the multitudes of immortal beings that are daily passing away without God and without hope in their death. Brethren let us aid the cause of God at home by doubling and quadrupling our gifts, to send the Gospel to the dying in distant lands.

In Burmah, that land of glorious gospel triumphs, the work of the Lord is very greatly prospered. Dr. Judson began his labors in 1813, and after patient waiting and toiling for six years, the fruit appeared. In 1819 he was permitted to baptize the first Burmese convert to Christ. Seventy-five years have passed away and behold what God hath wrought. There are at this time in Burmah 510 Baptist churches with a membership of 26,574. There was baptized by the missionaries last year 1,794 people. Nine-tenths of the work of evangelization being done is in the hands of native pastors and teachers. These Christians not only build their own houses of worship and support their own pastors, but they gave last year for educational and missionary purposes \$35,298. An old Burmese sister, baptized by Dr. Judson, gave last year a donation of 3,000 rupees to the Lord's work. Would to God that all our people had her spirit. Burmah proper, through the preaching of the Gospel, has well nigh been transformed into a garden of the Lord.

CHINA.

The Rev. Robert Morrison, of the London Missionary Society, inaugurated Protestant Missions in China, by locating at Canton in 1807. In 1815 two natives professed conversion. In 1819 Dr. Morrison was joined

by Dr. Wilson. This same year the word of God was given to the Chinese in their native tongue. Rev. Wm. Dean, who is still living, was the first American Baptist missionary to the Chinese. He arrived in Bangkok, Siam, in July, 1835, expecting to labor among the Chinese in that country. He was followed by Rev. J. L. Shuck and wife, who arrived in Macao in September, 1836. The next year Mr. Shuck baptized the first Chinese convert. From that time the Northern Baptists have continued to send numbers of devoted men and women to Southern and Eastern China. The blessing of the Lord has rested in rich measure on their labors. Mr. Shuck and Mr. Roberts were the first missionaries of the Southern Baptist Convention in China. We have at the present time in China 54 missionaries, native and foreign; 24 churches and stations; 667 members; baptisms last year, 46. Our northern brethren have 29 missionaries; 49 native preachers; 18 churches; 1,516 members; 77 were baptized last year. A recent estimate, based on a Chinese official census, gives to China proper 383,000,000 of inhabitants, or a little more than one-fourth of the population of the globe. Within this vast empire there are now laboring the representatives of 38 foreign missionary societies, numbering in all 919 missionaries, 446 of whom are men. The ordained native laborers number 40; the unordained, 1,296. There are now in China over 28,000 church members.

The Evangelical denominations of this country and Europe furnish one missionary to every 858,834 Chinese. The supply is one to the whole State of California. My brethren, ought we not to make an effort to save China in this generation? The people of God can do it if they will only be faithful to the great commission. When will Christian young men press into this vast mission field as they struggle for positions of worldly honor and affluence? When will godly parents consecrate their Christian sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for Missions as they give for luxury and amusement? When will they learn to deny themselves for the Master's cause, as they deny themselves for such earthly objects as are dear to their hearts? This world furnishes no other such important field for missionary operations as China. It is the largest heathen country in the world—larger than the whole of Europe. How earnestly our fathers and mothers prayed for open doors to preach the Gospel. Their prayers have been heard on high, and now all China is open, inviting God's people to enter in and take possession of it for Christ. The minds of this numerous people are open to Christian effort. Multitudes are reading and hearing Christian truth and the annual accession of converts is rapidly increasing. Brethren can't we do more to give the bread of life to these famishing millions? Shall we, by the grace of God, rise to the measure of duty, or shall we continue to be apathetic, dumb and inactive? Forbid it, O our zeal for the glory of God, and our love for the souls of men. While the city of New York has one Protestant minister for every 3,300 of its people, and Philadelphia one for every 1,800, China has one for every 858,834 of its people. What if there were but one minister for Philadelphia or New York; and that is the condition of China relatively. Thirty-three thousand Chinese die every day with no hope in Christ. This is equal to burying all the people of Philadelphia

in less than one month. Oh for the spirit of the sainted Yates to descend upon us, that we might be stirred up to do our full part in the salvation of China.

JAPAN.

By the census of 1885, Japan had a population of 37,868,987. The first Christian church was organized in 1872. The latest reports from all missionary societies working within the empire give 193 churches, with 324 male and female missionaries and 14,815 members.

Southern Baptists have no missionary in that empire. In 1860 Brethren Rohrer and Bond, with their wives, were appointed by our Foreign Board to Japan. In August of that year they sailed from New York in the "Edwin Forest," which to this day has never been heard of. Our northern brethren have 20 missionaries, 22 native preachers, 13 churches with 519 members. Last year 142 were baptized. The brilliant career of Japan since it was opened to intercourse with civilized nations has called the attention of the world to it. Its progress during the past year has been even more rapid than before. The government of the leaders among the people seem in great haste to adopt the customs of the western nations. Many of the foremost men in the councils of the nation have been educated in Europe or America, and hundreds of the best young men of Japan are now being educated in these lands. The converts to Christianity every year are numbered by thousands, and the native churches are singularly self-reliant and self-helpful. It is emphatically the time of harvest, and the reaping is in proportion to the labors put forth. How truly marvelous is the work accomplished during the last 20 years, and yet Japan has only one Protestant missionary to every 116,879 of her population, which would be little over one to the entire population of our own State. If the people of God understand the signs of the times and enter with vigor into this broad harvest field there is hope that the new civilization of Japan will be a Christian civilization, and that they will be a people consecrated to Christ, directing their new-born energies to the salvation of the world.

The Islands of the sea, too, are being moved. One group, the Sandwich, to which the first heralds of the cross went in 1819, the people from cannibals have become a Christian people, with self-sustaining churches, which contribute of their means to send the gospel to others. A minister who had been a missionary in the New Hebrides for thirteen years, said a few years ago in reference to the murder, by cannibals, of Jno. Williams, the first missionary to Erromango, that he lately sat at the communion table with a brave Christian, who, when a boy, joined the cannibal feast on the body of Williams, and that the son of the very man by whose hands Williams was murdered, is now a gospel missionary.

In the Fiji, one of the most wonderful transformations of the present century has taken place. Fifty years ago there was not in all Fiji a solitary Christian; now there are over 104,000 converts; 490 organized churches, and 49,240 scholars gathered into the Sunday schools. The Polynesian Islands are almost wholly Christianized. There are in these Islands 350,000 native Christians, who have their own organized churches,

support their own pastors and teachers, and are sending missionaries of their own to other heathen countries.

The Society Islands have few European missionaries among them, but they have sixteen ordained native ministers, and more than two hundred unordained native preachers and teachers. Fifty-three hundred members are gathered in the churches, with fifty schools and two thousand scholars. Taking the Society Islands as a whole, we may say they have for many years been Christian.

In the Hervey Islands, the gospel was first preached in 1821 by native teachers from Tahiti. Now there are 2,800 church members.

Leaving Asia and the Isles of the sea, let us take a glimpse at the "Dark Continent." The divine hand has opened a door for God's people to enter Africa, with her population of over 200,000,000. What increased hopefulness in the present indications of Providence for its evangelization. Daring explorers have entered its thick darkness and brought back intelligence with regard to its climate, soil, lakes, rivers, and its tribes with their habits of life and thought. The most powerful and enterprising nations of Europe have enlisted in the work of making the country known to the world. Just as the Roman Cæsars built the roads for the evangelists of Christ, so God has opened up by various agencies the heart of Africa to his people. The success of Stanley in crossing Central Africa, exploring the Congo and finding his way to the western coast through all opposing hindrances from hostile natives, and the perils of starvation, is an event which has stirred the hearts of all interested in the evangelization of that dark continent. How encouraging that amid sickness, suffering and death, God has blessed the labors of heroic men and women in that land. Thirty-two Missionary Societies are engaged in African mission work. There are reported over 200,000 Christians as the result of their labors. The Northern Baptists had 32 missionaries, 2 churches, 90 members; 90 baptized in 1886. Southern Baptists are represented by four missionaries and their wives, with three native evangelists. There is a church membership of 138, with 284 pupils in the schools. Twenty-six were baptized last year. Bro. David remarks, "The results are not as great as in other fields, but the obstacles have been great; but blessed be God, many of them have been overcome, and the work has been pressed manifestly forward." Oh, how much territory in Africa yet to be wrested from the prince of darkness. How loudly the Macedonian cry of "Come over and help us" comes to us. Africa, poor, benighted Africa is not shut out from God's tender mercies. That tender heart to which is given "All power in heaven and in earth," has not shut even Africa out of its regards. Messiah's throne shall yet be established over all the earth. Africa with 200,000,000 of people, shall yet own Christ's sway.

Madagascar a generation ago was a heathen land; now it has 1,142 evangelical churches, with 70,000 members, and 300,000 others under Christian influence. There are 890 schools, containing 50,000 pupils with Christian teachers. A church has recently been built on the rock whence, in the days of bitter persecution, so many Christians were hurled. Blessed be God for the triumphs of the gospel in Madagascar!

Leaving the dark continent, let us look at the condition of one or two countries on our own. Take Brazil in South America, a country 68,294 square miles larger than our own. The Brazilians as a people are without the gospel. In the towns, though nominally Roman Catholic, the people for the most part are really infidels. In the country, Roman Catholicism and heathenism contend for predominance. Here is a country almost at our very doors, to which the expense of transporting would be small; a language which, to one acquainted with Latin, would be easily acquired, and as healthy as any country. Ought we not to take possession of it for Christ. In all this vast empire we have only 11 missionaries, and a church membership of 115. Seventeen were baptized last year. The reports from all our missionaries in Brazil speak very encouragingly of the Lord's work, though they have been stoned and bitterly persecuted by the Romanists. Other denominations are pressing into this interesting and inviting field, let us see to it that Baptists are not left behind.

The religious revolution in Mexico during the last fifteen years is something wonderful. The connection between church and State has been abrogated; \$200,000,000 of church property has been confiscated; monastic orders have been abolished, and the people, so ignorant that seven-eighths of them are said to be unable to read, have generally most gladly welcomed Protestant missionaries. The work accomplished in a few years by our untiring Powell and his consecrated band of faithful co-laborers is wonderful. "It is the Lord's doings, and is marvelous in our eyes." We have in Mexico 17 native and foreign missionaries; 21 churches and stations; baptisms last year, 100; church members, 350; pupils, over 100. Bro. Powell thinks ten new churches should be organized. What a grand field for missionary operations, and at our very doors.

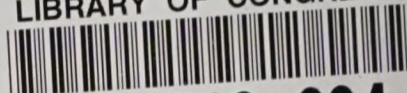
Did time permit I would like to say something of the triumphs of the gospel in Cuba, in Italy, among the aborigines of Australia, the Tambookies, Caffres and Hottentots of South Africa, and even among the Calmucks of Chinese Tartary. But I must desist. The whole world is open to the gospel. As a general statement in reference to what Protestants are doing to give the gospel to the heathen world, the following may be regarded as a fair approximation to the truth: Ordained missionaries, 3,500; female missionaries, 1,800; native helpers, 30,000; communicants, 620,000; annual receipts for Foreign Missions, \$11,000,000. Not far from two and one-half millions of souls in heathen lands are receiving Christian instruction. From the extensive but very partial survey we have taken of the field, while we find much to cause our poor hearts to swell with gratitude to God, who hath done such wondrous things for perishing humanity, much to cause us to thank God and take courage, is it not true that "there remaineth yet much land to be possessed?" Such was the fact with regard to the conquest of Canaan by Israel in the days of Joshua, and such we have tried to show is the fact in respect to the triumphs of the gospel in this latter day of the world.

Upwards of eighteen centuries have elapsed since it could be said, "Behold a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer;" and

still "There remaineth yet much land to be possessed." Not yet the voice is heard, "The kingdoms of the world," &c. Above eight hundred millions of the human family have not yet bowed to his sceptre. The conquest of the world for Christ seems but just begun. Is it not our duty, my brethren, to do what we can that these millions of precious souls may be won for glory and for God? Is it not our duty to help give these immortal ones the bread of life? Men and means are wanted. As regards the former, we should pray more earnestly that God would pour out his spirit on our churches and raise up men and women who are willing to *go*, and men and women who are willing to *send* and sustain them. And how great the encouragement to discharge this duty laid on us by Christ. God had sworn to Abraham that his posterity should possess Canaan, and Joshua was now commanded to divide the whole land, although not yet entirely subdued, to show the certainty of the promise. And have we not also great and blessed promises, equally certain and glorious, that Messiah's dominion shall be from sea to sea, from the river even unto the ends of the earth? Yea, that "the earth shall be filled with the knowledge of the Lord," &c.? The Lord made use of another argument with Joshua: "Thou art old and stricken in years, and there remaineth yet," &c. Thou hast still important duties to perform, and thy time is short. Though we may not all be advanced in years, as was Joshua, yet is not the period of our lives at best very brief, and its continuance altogether uncertain? What is the longest life compared with the great work to be accomplished? How frail the tenure by which we hold it? How soon may we be disabled from duty, even before called to our account? Let the aged consider how short *their* time must needs be here, and do all they can before the night cometh when they can no longer work. Let the middle aged reflect that *now* is *their* time for the most vigorous and efficient action in the cause of Jesus. Let the young now consecrate *themselves* to God, and enter early with heart and soul on a course of usefulness, in all the ardor and freshness of their youth. Oh, that all our people influenced by Christ's love would make a new departure in the cause of missions, and pray and give as becomes such a numerous and noble people. In the language of the venerable Dr. Duff, "We have been playing at missions." We profess to have consecrated our all to Christ and his cause, and yet we largely disobey the last command of our Lord, "Go ye," &c. How often, as we look over a Christian congregation, do we see a single Christian lady wearing diamonds that would support a school or a missionary for a year. How many a Christian is spending on sheer luxury an amount that would confer countless blessings on the heathen world. Surely we are playing at missions. The women of Carthage were not playing at warfare when they cut off their hair to make bowstrings for the defenders of the city. The people of Holland were not playing when they broke down the dykes and let in the sea over their fields and orchards to drown out the Spaniards. The German women were not playing at patriotism when they gave their gold ornaments to the government for the expenses of the war against Napoleon, and wore instead ornaments of iron. Leonard Dober, the Moravian missionary, was not playing at missions when he consented to be sold as a slave that he might be admitted to the West Indies to preach the gospel to the heathen.

But we—are not we playing? Ah, brethren, when we look at the work to be done—the hundreds of millions to be saved—and then think how little we are doing, we are compelled to acknowledge that we are playing at missions. Is it not high time that we ceased playing and began to be in earnest? Oh, for a heaven-sent revival of the missionary spirit in the heart of every Baptist minister and deacon in our ranks; then would the spirit soon be infused into all our members. The necessities of perishing souls call upon us to arouse ourselves and gird us anew for the battle. The triumphs already achieved should thrill our hearts, and cause us to press forward. Could I bring before you to-day representatives of every mission field, what a spectacle you would behold! People of every nation under heaven, of every clime, of every color, of every rank and condition, would be present. Ask them, what is it that causes their faces to beam with joy, and what unites them into one happy band, and they will tell you the name of Jesus. See how they greet one another, as if they were members of one family. Ask them, how is this? They all will reply, “One is our Master, even Christ, and all we are brethren.” Listen! for they are singing, and though the language of each differs, yet their voices blend in perfect harmony while they cry, “Salvation to our God who sitteth on the throne, and unto the Lamb.” Such a sight would impel to greater fidelity, and would give us some idea of the last scene in the history of man’s redemption, when the curtain of time shall fall and the drama of this world be brought to its close. “I beheld, and lo, a great multitude which no man can number, of all nations and kindreds and peoples, stood before the throne and the Lamb singing with a loud voice,” “Worthy is the Lamb that was slain, to receive power and riches, and strength, and honor, and glory, and blessing.” “Hallelujah! hallelujah! for the Lord God Omnipotent reigneth.” “The kingdoms of this world have become the kingdoms of our God and of his Christ.”

LIBRARY OF CONGRESS



0 020 918 634